



T H E

THIRD PART OF THE
BIBLE, (AFTER SOME
DIVISION) CONTEYNING
five excellent bookes, most commodious for all
Christians: Faithfully translated out of the
*Ebwe, and expounded with most profita-
ble Annotations upon the
harder places.*

THE NAMES WHEREOF,
with other the contentes of this Booke,
followe in the next page.

Bible
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Sum gratia & privilegio

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THE PRINTER

to the Reader.

DEare Christian Reader, that thou mayest the better enioye the benefite of these annotations, or expositions, which thou findest in this booke, I thought it needefull to shewe thee, of the simpler sorte, the use of the same, least happly it shoulde trouble thee too long, of thy selfe, to finde out the order therein obserued. First therefore, the small letters as a, b, c. (which may be called the note letters) standing in the text somewhat aboue the line, hauing also like letters in the margent to answer them, shew thee the word, or phrase expounded by that annotation which hath the like letter. Touching the diuersitie of readings, the best approoued is set downe in the texte, with this marke || before it, and the other in the margent noted likewise. And where the Ebrewe phrase, being barely translated into our language, seemeth an harde phrase, and not agreeable to our maner of speaking: or where the worde hath an other signification, and both profitable, thou shalt finde it marked thus“. Also the quotations, directing to other places of scripture, where like phrase, or sense is read, are noted thus*: which oft times, by reason of other notes to be

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placed before them, stande not directly against the * in the text, as it were in the same line: but if thou haue respect what place among the note letters the * hath in the text, thou shalt finde in the margent, the quotation thereto belonging, after the same note in his due place. Here also thou must understande that euery quotation, beginning with a small letter, pertayneth to the quotation going next before. Moreover, because that oft times the necessitie of the sentence required some worde, or moe to be added, (for such is the grace & breuitie of the Ebrew tongue, that many phrases can not be rendred in any other language without some addition of wordes) those wordes therefore that are not in the Ebrew, are put in another kinde of letter, that to the Ebrew tongue might be reserved the due reuerence of the same.

This order in all these things haue
I faithfully obserued for thy
commoditie: reape thou
the profit, and giue
the glorie to
God.

Fare well.

THE

THE PRAYER OF

Manasseh King of the Iewes.



Orde almightie, God of our fathers, Abraham, Izhak and Iaakob, & of their righteous seede, which hast made heauē and earth with all their ornament, which hast boūd the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all do feare & tremble before thy power: for the maiestie of thy glory can not be borne, & thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lorde, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lorde, according to thy great goodnesse hast promised ^a repentance and forgiuenes to them that sinne against thee, and for thine infinite mercies hast appointed repētaunce vnto sinners that they may be sauēd. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Izhak & Iaakob, which haue not ^b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the number of the sande of the sea. My transgressions, O Lord, are multiplied: my trasgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnesse. I am

bowed

This prayer is not in the Hebrew, but is translated out of the Greeke.

^a Thou hast promised ^y repentance shall be the way for them to return to thee.

^b He speaketh this in cōparison of him selfe and those holy fathers which haue their cōmendation in ^y Scriptures, so ^y in respect of him selfe he calleth their sins nothing, but attributeth vnto them righteousness.

The prayer of Manasse.

bowed downe with many yron bandes, that
I can not lift vp mine head, neither haue a-
ny release. For I haue prouoked thy wrath
and done euill before thee. I did not thy
will, neither kept I thy commandements. I
haue set vp abominations and haue multi-
plied offences. Nowe therefore I bowe the
knee of mine heart, beseeching thee of
grace. I haue sinned, O Lord, I haue sinned,
and I acknowledge my transgressions: but
I humbly beseeche thee, forgiue me: O
Lorde, forgiue me, and destroy me not with
my transgressions. Be not angry with me for
euer by reseruing euill for me, neither con-
demne me into the lower partes of y^e earth.
For thou art the God, *euem* the God of them
that repent: and in me thou wilt shewe all
thy goodnes: for thou wilt saue me that am
vnworthie, according to thy great mercie:
therefore I will praise thee for euer all the
daies of my life. for all the power of the
heauens praise thee, and thine is the glorie
for euer and euer, A M E N.

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FINIS.

THE

THE BOOKE OF I O B.

THE ARGUMENT.

IN this historie is set before our eyes the exāple of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtil disputations brought him almost to despaire: for they set forth God as a seuerer iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine he should seek vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Iob helde that God did not alway punish men according to their finnes, but that he had secreete iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth forth into many inconueniences both of words and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the transpasse, grounding vpon Gods providence, his iustice, and mans finnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 24. and Iames setteth out his patience for an example, Iam. 5. 11.

1 The holinesse, riches, & care of Iob for his children. 20 Satan hath permission to tempt him.

23 He tempteth him by taking away his substance, and his children. 30 His faith and patience.

Here was a man in the land of Uz called Iob, and this man was an upright and iust man, one that feared God, and eschewed euill.

2 And he had seven sonnes, and three daughters.

3 His substance also was seven thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred free asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went & banquetted in their houses, euery one his day, and sent, and called their three sisters to cate and to drinke with them.

5 And when the daies of their banquetting were gone about, Iob sent, and sanctified them, and rose vp early in the morning, & offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, & blasphemed

a That is, of the countrey of Idumea, as Lament. 4, 21, of bordering therupon: for the lad was called by the name of Uz the sonne of Bitha, & sonne of Seir, Gen. 36. 28.

b Forasmuch as he was a Gentile and not a Iewe, and yet, is pronounced vp-right and without hypocrisy, it declareth that among the heathen God hath his.

c Herby is declared, what is meant by an vp-right, and iust man.

d His children and riches are declared, to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him. e Ebr. children. f Meaning, the Arabians, Chaldeans, Idumeans &c. g That is, commanded them to be sanctified: meaning, that they shoulde consider the faults, that they had committed, and reconcile themselves for the same. h That is, he offered for euery one of his children an offering of reconciliation, which declared his religion towards God, and the care that he had towards his children. i In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1 King. 21. 10. and 1 3. &c.

God

CHAP. I.

God in their hearts: thus did Iob ⁱeuery day.

6 ¶ Nowe on a day when the ^k children of God came and stode before the Lord, Satan ^m came also among them.

7 Then the Lord said vnto Satan, Whence ⁿ comest thou? And Satan answered the Lorde, saying, ^o From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none ^u like him in the earth? an vpright & iust mā, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, & said, Doth Iob feare God for ^p nought?

10 Hast thou not made ^q an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his handes, and his substance is increased in the land.

11 But stretch out nowe thine hande and ^r touch all that he hath, ^{so} see if he will not blaspheme thee to ^t thy face.

12 Then the Lord said vnto Satan, Loe, all that he hath ^u in ^t thine hand: onely vpon him selfe shalt thou not stretch out thine hande. So Satan departed from the ⁿ pre-

nothing. ⁿ This question is asked for our infirmities: for God knew where he came. ^o Herein is described the nature of Satan, which is ever ranging for his pray, 1. Per. 5. 8. ^p He feareth thee not for thine owne sake, but for the comoditie that he receiveth by thee. ^q Meaning, the grace of God, which serued Iob, as a rampart against altentations. ^r This signifieth that Satan is not able to touch vs, but it is God that must do it. ^s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie. ^t God giueth not Satan power over mā to gratifie him, but to declare ^y he hath no power over n ā, but ^y which God giueth him. ^u That is, went to execute ^y which God had permitted him to do: for els he can neuer go out of Gods presence.

ⁱ While the feast lasted.
^k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.
^l Because our infirmities canot comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spokē of him.

^m This declarereth that although Satan be aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment he can do nothing.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grievously, forasmuch as hee might see, that not onely men were his enemies, but that God made war against him.

z This last plague declarereth, that when one plague is past which seemeth hard to be borne, God can sende vs another farre more grievous, to trie his, and teach them obedience.

a Which came not of impaciencie, but declarereth that the children of God are not insensible like blocks, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, & rebell not against God as y wicked do.

Eccl. 5. 14.

L. 177. 6. 7.

sence of the Lord.

13 ¶ And on a day, when his sonnes & his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and saide, The oxen were plowing, and the asses feeding in their places,

15 And the * Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayde, The y fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone, to tell thee.

17 And whiles hee was yet speaking, another came, and saide, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and saide, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great wind from beyonde the wildernes, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And saide, * Naked came I out of my mothers

C H A P. I E

mothers wombe, and naked shall I returne
 b thither: the Lorde hath giuen, and the
 Lord hath taken it: c blessed be the Name
 of the Lord.

22 In all this did not Iob sinne, nor charge
 God d foolishly.

confesseth that God is iust, and good, although his hand bee sore vpon
 him. d But declared that God did all thing according to iustice and
 equitie.

b That is, into
 the belly of the
 earth, which is
 the mother of
 all.

c Hereby he

C H A P. I I

6 *Satan hath permission to afflicke Iob. 9 Hu
 wife tempteth him to forsake God. 11 Hu
 three friends visite him.*

ANd on a day the a children of God
 came and stood before the Lord, and
 b Satan came also among them, and
 stood before the Lord.

2 Then the Lord said vnto Satan, Whence
 comest thou? And Satan answered the
 Lord, and saide, From compassing the earth
 to and fro, and from walking in it.

3 And the Lorde saide vnto Satan, Hast
 thou not considered my seruant Iob, howe
 none is like him in the earth? * an vp-
 right and iust man, one that feareth God,
 and escheweth euill? for yet he continueth
 in his vprightness, c although thou mouedst
 me against him, to destroy him d without
 cause.

4 And Satan answered the Lord, and said,
 e Skin for skin, and al that euer a man hath,
 will he giue for his life.

5 But stretch nowe out thine hande, and
 touch his f bones and his flesh, to see if hee
 will not blaspheme thee to thy face.

is dearer vnto him then another mans. f Meaning his owne person.

a That is, the
 Angels, as
 Chap. 1. 6.

b Read, Chap.
 1. 6.

Ezek. 14. 14.
 chap. 1. 1.

c He proneth
 Iobs integritie
 by this that he
 ceased not to
 feare God when
 his plagues
 were grievously
 vpon him.

d That is, when
 thou hadst
 nought against
 him, or when
 thou wast not
 able to bring
 thy purpose to
 passe.

e Hereby hee
 meant that a
 mans owne skin

6 Then the Lorde said vnto Satan, Loe, he is in thine hand, but saue ^g his life.

7 ¶ So Satan departed from the presence of the Lorde, and smote Iob with sore ^h boyles, from the sole of his foote vnto his crowne.

8 And he tooke a ⁱ potshard to scrape him, and he sate downe among the ashes.

9 Then saide his ^k wife vnto him, Doeſt thou ^l continue yet in thine vprightnesſe? ^m BlaspHEME God, and die.

10 But he saide vnto her, Thou speakeſt like a foolishhe woman: what? shall we receiue good at the hand of God, and not ⁿ receiue euill? In all this did not Iob sinne with his ^o lippes.

11 Now when Iobs three Pfriends heard of all this euill that was come vpon him, they came euery one from his owne place, ^{to wit}, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to

God had cast him off. ⁱ As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease. ^k Satan vseth the same instrument against Iob, as hee did against Adam.

^l Meaning, what gaynest thou to serue God, seeing he thus plagueth thee as though hee were thine enemy? This is the moste grievous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

^m For death was appointed to the blasphemers, and so shee ment that hee should be soone rid out of his paine. ⁿ That is, to bee patient in aduersitie, as we reioyce, when hee sendeth prosperitie, and so to acknowledge him to bee both mercifull and iust. ^o Hee so bridlede his affections, that his tongue through impaciencie did not murmur against God. ^p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they sawe howe hee was visited, they conceined an euill opinion of him, as though hee had bene but an hypocrite, and so iustly plagued of God for his sinnes.

lament

C H A P. III.

lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knew him not: therefore they lift vp their voyces & wept, and euey one of them rent his garment, and sprinkled dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe, that the griefe was very great.

C H A P. III.

1 *Iob complaineth & curseth the day of his birth.*

2 *He desireth to die, as though death were the ende of all mans miserie.*

Afterward ^a Iob opened his mouth, and ^b cursed his day.

2 And Iob cryed out, and said,
3 Let the day ^cperish, wherein I was borne, and the night when it was sayde, There is a man childe conceived.

4 Let that day be darkenesse, let not God ^dregarde it from aboue, neither let the light shine vpon it,

5 But let darknes, & the ^eshadow of death stayne it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the daies of the yere, nor let it come into the count of the moneths.

7 Yea, desolate bee that night, and let no ioy be in it.

mities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. ^d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the nyght.

^e That is, most obscure darkenesse, which maketh them a frayde of death, that are in it.

^q This was also a ceremonie, which they vsed in those countries, as the renting of their clothes in sign of sorow, &c.

^r And therefore thought that he would not haue hearkened to their counsel.

^a The seuen dayes ended, Chap. 2. 13.

^b Here Iob beginneth to feeble his great impfection in this battel betweene the spirit & the flesh, Rom. 7. 18, and after a manner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded
^c Me ought not to be wearie of their life, and curse it, because of the infir-

I Which curse the day of their byrth, let them lay that curse vpon this night.
g Let it be alwayes night, & neuer see day.
gbr. The eye hidden of the morning.

h This and that which foloweth declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to utter these wordes, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his

flesh caused him to burst out into this error of the wicked. **k** Henceth the ambition of them, which for their pleasure, as it were, change the order of nature, & buylde in most barren places, because they would hereby make their names immortal. **l** That is, by death the crueltye of the tyrants hath ceased. **m** All they that sustaine any kinde of calamitie & misery in this worlde: which he speaketh after the iudgement of the flesh,

8 Let them that curse the daye, (beyng ready to renewe their mourning) curse it.

9 Let the starres of that twilight be dimme through darkenes of it: let it looke for light, but haue none: neither let it see the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe: nor hid sorowe from mine eyes.

11 Why dyed I not in the byrth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent mee? & why did I sucke the breastes?

13 For so should I now haue **i** lien and bene quiet, I shoulde haue slept then, and bene at rest,

14 With the kinges and counsellors of the earth, which haue buylded themselues **k** desolate places:

15 Or with the princes that had golde, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked **l** haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The **m** prisoners rest together, and heare not the voyce of the oppressour.

19 There are final & great, and the seruant is free from his master.

20 Wherefore

C H A P. IIIII.

20 Wherefore is the light giuen to him that is in miserie? and ^a life vnto them that haue heauie hearts?

21 Which long for death, & if it come not, they would euen searche it more then treasures:

22 Which ioy for gladnes & reioyce, when they can finde the graue.

23 *VVhy is the light giuen* to the man whose way is ^o hid, & whome God hath hedged in?

24 For my sighing commeth before I eate, & my roings are powred out like the water.

25 For the thing I ^p feared, is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace; neyther had I quietnes, neither had I rest, yet trouble is come.

eschue, caused my prosperitie to seeme to me as nothing, exempted from trouble.

C H A P. IIIII.

3 Iob is reprehended of impatiencie, 7 And vniustice, 17 And of the presumption of his owne righteousnessse.

THen Eliphaz the Temanite answered, and sayd,

2 If we assay to commune with thee, wilt thou bee grieued? but ^a who can withhold himselfe from speaking?

3 Behold, thou hast taught many, & ^b hast strengthened the weary handes.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But nowe it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

ⁿ He sheweth that ^y benefices of God are not comfortable, except the heart be ioyfull, & the conscience quieted.

^o That seeth not howe to come out of his miseries, because he dependeth not on Gods providence.

^p In my prosperitie I looked euer for a fall, as is come now to passe.

^q The feare of troubles ^y should and yet I am not

^a Seeing this thine impatiencie.

^b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

e Thus he concludeth that Iob was but an hypocrite, & had no true feare nor trust in God. d He concludeth that Iob was reprobued, seeing that God handled him so extremely, which is the argument that the carnall men make against the childre of God. e They that do euill, cannot but receiue euill. f He sheweth that God needeth no great preparation to destroy his enemies: for he can do it with the blast of his mouth. g Though men according to their office do not punish tyrants (whom for their cruelty he compareth to lions

& their childre to their whelpes) yet God both is able, & his iustice will punish them. h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoever thinketh himself iust, shalbe found a sinner, when he cometh before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned. y the autoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somewhat allwaged, as God appeared to Elisha, 1 Kin. 19. 12. l He proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

6 Is not this thy feare, thy confidence, thy patience, and the vprightness of thy wayes?

7 Remember, I pray thee: who *euer* perished being an innocent? or where were the vpright destroyed?

8 As I haue scene, they that plow iniquitie, and sow wickednes, reape the same.

9 With the blast of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the Lion, and the voyce of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lacke of pray, & the Lions whelpes are scattered abroad.

12 But a thing was brought to me secretly, and mine eare hath receiued a litle thereof.

13 In the thoughtes of the visions of the night, when sleepe falleth on men,

14 Feare came vpon mee, and dread which made all my bones to tremble.

15 And the winde passed before mee, and made the heares of my flesh to stand vp.

16 Then stode one, & I knewe not his face: an image was before mine eies, & in silence heard I a voyce, saying,

17 Shall man bee more iust then God? or shal a man be more pure then his maker?

C H A P. V.

18 Beholde, hee founde no stedfastnesse in his seruants, and laide follie vpon his ^m Angels.

19 Howe much more in them that dwell in houses of ⁿ claye, whose foundation is in the dust, which shall be destroyed before the moeth?

20 They be destroyed from ^o the morning vnto ^y euening: they perish for euer, & without regard.

21 Doeth not their dignitie goe away with them? doe they not dye, and that without ^q wisdom?

^o They see death continually before their eyes, and dayly approaching toward them. ^p No man for all this doeth consider it. ^q That is, before that any of them were so wise as to thinke on death.

^m If God finde imperfection in his Angels, whē they are not maintayned by his power, how much more shall he lay follie to mans charge, when he would iustifie himselfe against God?
ⁿ That is, in this mortall body, subiect to corruption,
2. Cor. 5. 1.

C H A P. V.

1. 2 *Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.*

C All now, if any will ^a answere thee, and to which of the Saintes wilt thou turne?

2 Doubtlesse ^b anger killeth the foolish, & enuie slayeth the idiote.

3 I haue seene the ^c foolish well rooted, & suddenly I ^d cursed his habitation, saying,

4 His ^e children shall be farre frō saluation,

he doeth. ^b Murmuring against God in afflictions increaseth the payne, and vttereth mans folly. ^c That is, the sinner that hath not the feare of God. ^d I was not moued with his prosperitie, but knewe that God had cursed him and his. ^e Though God sometime suffer the fethers to passe in this worlde, yet his iudgements will light vpon their wicked children.

^a He willett lob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as

and

f By publike
iudgement they
shalbe condem-
ned, & none shal
pittie them.

g Though there
be but two or
three eares left
in the hedges,
yet these shalbe
taken from
him.

h That is, the
earth is not the
cause of barren-
nesse and mans
miserie, but his
owne sinne.

i Which decla-
reth that sinne
is euer in our
corrupt nature:
for before sinne
it was not sub-
iect to payne &
affliction.

k If I suffered as
thou doest, I
would seeke
vnto God.

l He counsell-
eth Iob to humble
himselfe vnto
God, to whome
all creatures
are subiect, and
whose workes
declare that
man is inexcu-
sable, except he glorifie God in all his workes.

m Hee sheweth by
particular examples, what the workes of God are. *1. Corin. 3. 19.*

n In things plaine and euident they shewe themselves fooles in steade of
wise men. **o** This declareth that God punisheth the worldly wise, as he
threatned, Deut. 28. 29. **p** That is, he that humbleth himselfe before God.

q He compareth the slaunder of the wicked to sharpe swordes.

and they shalbe destroyed in the fgate, and
none shal deliuer them.

5 The hungrie shall eate vp his haruest:
yea, they shall take it from among the
8 thornes, and the thirstie shall drinke vp
their substance.

6 For miserie commeth not foorth of the
dust, **h** neither doeth affliction spring out of
the earth.

7 But man is borne vnto **i** trauayle, as the
sparkes flie vpward.

8 But I would inquire **k** at God, and turne
my talke vnto God:

9 Which **l** doeth great things & vnsearch-
able, & marueilous things without number.

10 He **m** giueth rayne vpon the earth, and
powreth water vpon the streetes,

11 And setterh vp on hie them that be low,
that the sorowfull may bee exalted to sal-
uation.

12 He scattereth the deuices of the craftie:
so that their handes cannot accomplish that
which they do enterprise.

13 *****He taketh the wise in their craftines, &
the counsell of the wicked is made foolish.

14 They meete with **n** darkenes in the day
time, & **o** grope at noone day, as in the night.

15 But he saueh the **p** poore fro the sword,
from their **q** mouth, and from the hande of
the violent man,

16 So that the poore hath **his** hope, but ini-

C H A P. V.

quiete shal ⁊ stop her mouth.

17 Beholde, blessed ⁊ the man whome God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wounde, & bindeth it vp: he smiteth, and his hands make whole.

19 He shal deliuer thee ^f in sixe troubles, & in the seuenth the euil shal not touche thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sworde.

21 Thou shalt bee hid from the scourge of the tongue, and thou shalt not be afraide of destruction when it commeth.

22 But thou shalt ^t laugh at destruction & dearth, and shalt not be afraide of the beast of the earth.

23 For the stones of the fielde ^u shall be in league with thee, and the beasts of the fielde shall be at peace with thee.

24 And thou shalt knowe, that peace shall be in thy tabernacle, and thou shalt visite thine habitation, and shalt not ^s sinne.

25 Thou shalt perceiue also, that thy seede shall be great, and thy posteritie as the graspe of the earth.

26 Thou shalt goe to thy graue in ^y a full age, as a ricke of corne commeth in due season into the barn.

27 Lo, ^z thus haue we enquired of it, & so it is, heare this and know it for thy selfe.

children of God haue not alwayes this promise performed, yet God doth recompense it otherwise to their aduantage. 2 We haue learned these poyntes by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sake.

r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.

f He will sende trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here

called ^y seuereth. t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall serue vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the

I O B.
C H A P. VI.

1 *Iob answereth, that his paine is more grievous then his fault. 8 He wisheth death. 14 He complayneth of his friends.*

a To knowe whether I complayne without iust cause.

b My griefe is so great, that I lacke wordes to expresse it.

c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

d Thinke you that I cry without cause, seeing the brute beasts do not complayne when they haue what they would?

e Can a man taste delight in that that hath no sauer? meaning, that none take pleasure in affliction, seeing they can not away with things

that are vsauerie to the mouth. f Herein he sinneth double, both in wishing through impatientie to die, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through mine impatientie.

B 2 Oh that my griefe were wel weighed, and my miseries were layde together in the ^a balance.

3 For it would be nowe heauier then the sande of the sea: therefore my wordes are ^b swallowed vp.

4 For the arrowes of the Almighty are in me, the venime whereof doth drinke vp my spirit, & y^e terrors of God fight against me.

5 Doth the ^d wilde asse bray when he hath grasse? or loweth the ox when he hath fodder?

6 That which is ^e vsauerie, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meate.

8 Oh that I might haue my ^f desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand go, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare) ^g because I haue not denied the wordes of the Holie one.

11 What power haue I that I shoulde en-

dure?

CHAP. VI.

dure? or what is mine ^bende, if I shoulde
prolong my life?

12 Is my strength the strength of stones? *or*
is my flesh of brasie?

13 Is it not so, that there is in me no ⁱ helpe?
and that || strength is taken from me?

14 He that is in misery, ought to be comforted
of his neighbour: but men haue forsaken
the feare of the Almighty.

15 My brethren haue deceiued mee as a
^k brooke, and as the rising of the riuer they
passe away.

16 Which are blackish with yce, & where
in the snow is hid:

17 But in time they are dried vp with heate
and are consumed: and when it is hot, they
saile out of their places,

18 *Or* they depart from their way & course,
yea, they vanish and perish.

19 They that goe to Tema, ⁱ considered
them, and they that go to Sheba, wayted for
them.

20 *But* they were confounded: when they
hoped, they came thither & were ashamed.

21 Surely nowe are ye ^{like} ^m vnto it: ye
haue seene *my* fearefull plague, and are a-
fraid.

22 Was it because I saide, Bring vnto mee?
or giue a rewarde to mee of your ⁿ sub-
stance?

23 And deliuer me from the enemies hand,
or ransome me out of the hand of tyrantes?

which deceiueth them, that thinke to haue water there in their neede, as
I looked for consolation at your bandes. ⁿ He toucheth ^y worldlings,
which for no necessitie will giue part of their goods, and much more
these men, which would not giue him comfortable wordes.

^h He feareth
lest he should
be brought to
inconueniences,
if his sorowes
should continue.

ⁱ Haue I not
sought to helpe
my self as much
as was possible?
*Or wisdom, or
lawe.*

^k Hee compa-
reth those
friendes which
comfort vs not
in misery, to a
brooke, which
in sommer when
we neede wa-
ters, is drie, in
winter is hard
frozen, and in
the time of
rayne, when we
haue no neede,
ouerfloweth
with water.

^m They that
passe thereby to
go into ^y whote
countreys of A-
rabia, thinke
to finde water
there, to quench
their thirst, but
they are decei-
ued.

ⁿ That is, like
to this brooke,

Sheweme,
wherein I haue
erred, and I will
cōfesse my fault:

p He that hath
a good consci-
ence, doeth not
shrinke at the
sharpe words or
reasonings of o-
thers, except
they be able to
perswade him
by reason.

q Do you cōuill
at my wordes,
because I should
be thought to
speake foolishly,
which am nowe
in miserie?

r Consider whe-
ther I speake as
one that is driuen to this impatiencie through very sorrow, or as an hypo-
crite, as you condemne me.

24 Teach me, and I wil • holde my tongue,
and cause me to vnderstand, wherein I haue
erred.

25 How P stedfast are the wordes of righte-
ousnesse? and what can any of you iustly re-
prooue?

26 Do ye imagine to reprove 9 wordes, that
the talke of the afflicted, shoulde bee as the
winde?

27 Ye make your wrath to fall vpon the fa-
therles, and dig a pit for your friend.

28 Nowe therefore be content to • looke
vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none in-
quitie; returne, I saye, and ye shall see yet my
righteousnes in that behalfe. Is there iniqui-
tie in my tongue? doeth not my mouth feelee
sorowes?

C H A P. VII.

1 *Job sheweth the shortnes and miserie of mans
life.*

I S there not an appointed time to man vp-
on earth? and are not his dayes as the daies
of an • hireling?

2 As a seruant longeth for the shadowe,
and as an hireling looketh for the ends of his
worke,

3 So haue I had as an inheritance the ^b mo-
neths of vanitie, and painefull nightes haue
bene appoynted vnto me.

4 If I layed me downe, I said, When shal I
arise? and measuring the euening, I am euen-
ful with tossing to and fro vnto the dawning
of the day.

a Hath not an
hired seruant
some rest and
ease? then in this
my continuall
torment I am
worse then an
hireling.

b My sorowe
hath continued
from moneth to
moneth, and I
haue looked for
hope in vayne.

5 My

CHAP. I VII.

5 My flesh is ^c clothed with wormes & filthines of the dust: my skinne is rent, and become horrible.

6 My dayes are swifter then ^d a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, & that mine eie shal not returne to see pleasure.

8 The eye that hath scene me, shal see me no more: thine eyes ^e are vpon me, and I shall be no longer.

9 ^e As the cloude vanissheth and goeth away, so he that goeth downe to the graue, shal ^f come vp no more.

10 Hee shall returne no more to his house, neither shal his place know him any more.

11 Therefore I will not ^g spare my mouth, but wil speake in the trouble of my spirit, and muse in the bitternes of my minde.

12 Am I a sea ^h or a whalefish, that thou keepest me in ward?

13 Whe I say, My couch shal relieue me, & my bed shall bring ⁱ comfort in my meditatio,

14 Then fearest thou me ^j with dreames, & astonishest me with visions.

15 Therefore my soule ^k chuseth rather to be strangled and to die, then ^l to be in my bones.

16 I abhorre it, I shall not lyue alwaye: ^m spare me then, for my daies ⁿ are but vanitie.

17 What is man, that thou ^o dost magnific

^e This signifieth that his disease was rare and most horrible.

^d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

^e If thou behold me in thine anger, I shall not be able to stand in thy presence. ^f Shal no more enjoy this mortal life.

^g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words: and thus he speaketh as one overcome with griefe of minde.

^h Am not I a poore wretch? what needest

thou then to laye so much payne on me? ⁱ So that I can haue no rest, night nor day. ^k He speaketh as one overcome with sorowe, and not of iudgement, or of the examination of his faith. ^l Seeing my terme of life is so short, let me haue some rest and ease. ^m Seeing that man of him selfe is so vile, why dost thou giue him that honour to contende against him? ⁿ Iob yeth all kindes of perswasion with God, that he might stay his hands.

B I him,

a After all tentations faith brasteth soorth, and leadeth Iob to repentance: yet it was not in such perfection, that hee coulde bridle himselfe from reasoning with God, because that he still tried his faith.
 o That is, I shal be dead.

him, and that thou setteest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long wil it be *yet* thou depart from me? thou wilt not let me alone whiles I may swallowe my spetle.

20 I haueⁿ sinned, what shal I do vnto thee? O thou preseruer of men, why hast thou set mee *as a marke* against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall ^o not be found.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserveth the good.

Then answered Bildad the Shuhite, and sayd,

2 Howe long wilt thou talke of these things? and how long shal the wordes of thy mouth ^a be as a mightie winde?

3 Doeth God peruert iudgement? or doth the Almightye subuert iustice?

4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their ^b iniquitie,

5 *Yet* if thou ^c wilt early seeke vnto God, and pray to the Almightye,

6 If thou be pure & vpriight, then surely he wil awake vp vnto thee, & hee wil make the habitation of thy rightcousnes prosperous.

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffed away.
 b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his childre, that he offend not God.

c That is, if thou turne betime, whiles God calleth thee to repentance.

7 And

C H A P. VIII.

7 And though thy beginning ^d be small, yet thy latter end shall greatly encrease.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to searche of their fathers.

9 (For we are but ^f of yesterday, and are ignorant: for our dayes vpon earth are but a shadowe)

10 Shall not they teach thee and tell thee, and vtter the wordes of their heart?

11 Can a rush grow without myre? or can the grasse growe without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a spider.

15 He shall leane vpon his house, but it shall not stand: hee shall holde him fast by it, yet shall it not endure.

16 The ^l tree is greene before the sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are souden about the house of stones.

18 If any plucke it from his place, & it ^k deny, saying, I haue not seene thee,

19 Beholde, it wil reioyce ^l by this meanes, that it may grow in another molde.

20 Beholde, God will not cast away an vpright

man: neither will hee remove him out of one place vnto another, yet flourisheth: so the affliction of the godly cometh to their profite. ^k That is, so that there remaine nothing there to proue whether the tree had growen there or no. ^l To be planted in another place, where it may growe at pleasure.

^d Though the beginning be not so pleasant,

as thou wouldst desire, yet in the end thou shalt

haue sufficient occasion to content thy selfe.

^e He willerh to examine all antiquitie, & hee shall finde it true which he

here sayth.

^f Meaning, that it is not yough to haue the experience of our

selues, but to be confirmed by the examples of

them that went before vs.

^g As a rush can not grow without moystnes, so

cannot the hypocrite, because hee hath not

faith, which is moystened with Gods Spirit.

^h Which is to day, and to morrowe swept away.

ⁱ He compareth the iust to a tree, which al-

though it be remo-

ued, yet flourisheth.

m If thou be
godly, he will
giue thee occa-
sion to reioyce,
and if not, thine
affliction shall
increase.

right man, neither will he take the wicked by
the hand,

21. Till he haue filled thy mouth wth m^{laugh}-
ter, and thy lips with ioye.

22. They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall
not remaine.

CHAP. IX.

a Job here an-
swereth to that
point of Eliphaz
& Bildads ora-
tion, touching
the iustice of
God and his in-
nocence, con-
fessing God to
be infinite in
iustice, and man
to be nothing
in respect.

b Of a thou-
sande things,
which God
could lay to his
charge, man can
not answer
him one.

c He declareth
what is the in-
finitie of man
by the mighty
& incōprehē-
sible power that is in
God, shewing
what he could
do, if he would
set forth his
power.

d These are the
names of certaine starres, whereby he meaneth y^e all starres both known
& vnknown are at his appointmēt. **e** I am not able to comprehend his
works, which are common, & dayly before mine eyes, much lesse in those
things, which are hid and secret.

1 Job declareth the mighty power of God, & that
mans righteousness is nothing.

Then Job answered, and sayd,

2 I knowe verely that it is so: for
howe should man compared vnto God,
be ^a iustified?

3 If he would dispute with him, he could
not answer him one thing of a ^b thousand.

4 He is wise in heart, & mighty in strēth:
who hath bene fierce against him and hath
prospered?

5 He remoueth the mountaines & they fee-
le not when he ouerthroweth the in his wrath.

6 Hee ^c remooueth the earth out of her
place, that the pillars thereof do shake.

7 He cōmandeth the sunne, & it riseth not:
he closeth vp the starres, as vnder a signet.

8 He himself alone spreadeth out the hea-
uens, & walketh vpon the height of the sea.

9 He maketh the starres ^d Arcturus, Orion,
and Pleiades, and the climates of the South.

10 He doth great things, and vnsearchable:
yea, marueilous things without number.

11 Lo, whē he goeth ^e by me, I see him not:
and when he passeth by, I perceiue him not.

12 Beholde,

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12 Beholde, when he taketh a pray, I who can make him to restore it? who shall say vnto him, What doest thou?

13 God *g* will not withdraw his anger, and the most mightie helpe^s doe stoupe vnder him.

14 How much lesse shall I answer him? or how should I finde out I my wordes w him?

15 For though I were iust, yet could I not answere, but I would make supplication to my Iudge.

16 If I cry, and he answere me, yet would I not beleue, that he heard my voice.

17 For hee destroyeth me with a tempest, and woundeth me without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternes.

19 If we speake of strength, beholde, hee is strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: o if I would be perfite, he shall iudge me wicked.

21 Though I were perfite, yet I know not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the P perfite and the wicked.

nion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination. I Whiles I am in my pangs, I can not but brast forth into many inconueniences, although I knowe full that God is iust. m I am not able to feele my finnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God. n After he hath accused his owne weaknesse, he continueth to iustifie God and his power. o If I would stande in mine owne defence, yet God hath iust cause to condemne me, if hee examine mine heart, and conscience. p If God punish according to his iustice, hee will destroy as well them that are counted perfite, as them that are wicked.

f He sheweth that when God doeth execute his power, he doeth it iustly, forasmuch as none can controule him.

g God will not be appealed for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that me can lay to approue their cause.

i How should I be able to answer him by eloquence? whereby he noteth his friends, that albe it they were eloquent in talks, yet they felt not in heart that which they spake.

k Meaning, in his owne opi-

q To wit, the wicked.
 r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3, why should he suffer the innocents to bee so long tormented by the
 s That they cannot see to doe justice.
 t That can shew the contrary?
 u I thinke not to fall into these afflictions, but my sorowes bring mee to these manifold infirmities, and my conscience condemneth me.
 x Why doeth not God destroy me at once thus he speaketh according to the infirmities of the flesh.
 y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
 z Whatsoever I would vse to couer my filthines with, shall disclose mee so much more.
 a Which might make an accord betweene God and me, speaking of impaciencie, and yet confessing God to be iust in punishing him.
 b Signifying that Gods iudgements keepe him in awe.

23 If the scourge shoulde suddenly I saie, shoulde God laugh at the punishment of the innocent?
 24 The earth is giuen into the hand of the wicked: hee couereth the faces of the iudges thereof: if not, where is hee? or who is hee?
 25 My dayes haue bene more swift then a poste: they haue fled, and haue scene no good thing.
 26 They are passed as with the most swift shippes, and as the eagle that flyeth to the pray.
 27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,
 28 Then I am afraid of al my sorowes, knowing that thou wilt not iudge me innocent.
 29 If I be wicked, why labour I thus in vaine?
 30 If I washe my selfe with snowe water, and purge mine hands most cleane,
 31 Yet shalt thou plunge me in the pit, and mine owne clothes shall make me filthie.
 32 For he is not a man as I am, y I shoulde answer him, if we come together to iudgement.
 33 Neither is there any vmpire a y might lay his hand vpon vs both.
 34 Let him take his rod away from me, & let not his feare astonish me:
 35 Then will I speake, and feare him not: but because I am not so, I hold me still.
 z Whatsoever I would vse to couer my filthines with, shall disclose mee so much more.
 a Which might make an accord betweene God and me, speaking of impaciencie, and yet confessing God to be iust in punishing him.
 b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 *Job is wearie of his life, and setteth out his fragilitie before God.* 20 *He desireth him to stay his hand.* 22 *A description of death.*

MY soule is cut off ^a though I liue: I will leaue my ^b complaint vpon my selfe, and wil speake in the bitternesse of my soule.

2 I wil say vnto. God, ^c Condemne me not: shewe me, wherefore thou contendest w me.

3 Thinkest thou it ^d good to oppresse me, and to cast off the ^e labour of thine hands, & to fauour the ^f counsell of the wicked?

4 Hast thou ^g carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans ^h daies? or thy yerres, as the time of man,

6 That thou inquirest of mine iniquitie, & searchest out my sinne?

7 Thou knowest that I can not doe ⁱ wickedly: for none can deliuer me out of thine hand.

8 Thine ^k hands haue made me, and facioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as ^l the clay, & wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke? and turned me to cruds like cheefe?

11 Thou hast clothed me w skin and flesh, & ioyned me together with bones and sinewes.

changeable, as the times, to day a friende, to morowe an enemy? ⁱ By affliction thou keepest me as in a prison, and restrainest me from doing euil, neither can any set me at libertie. ^k In these eight verses following he describeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God shoulde not shewe himselfe rigorous against him. ^l As brittle as a pot of claie.

^a I am more like to a dead man, then to one that liueth.

^b I wil make an ample declaration of my torments, accusing my self, and not God.

^c He would not ^y God shoulde proceede against him by his secret iustice, but by the ordinary meanes that he punisheth others.

^d Is it agreeable to thy iustice to doe me wrong?

^e Wilt thou be without compassion?

^f Wilt thou gratifie ^y wicked and condemne me?

^g Doest thou this of ignorance?

^h Art thou inconsistent and

m That is, reason and vnderstanding, & many other giftes whereby man excelleth all earthly creatures.

n That is, thy fatherly care and providence, whereby thou preferrest me, & without the which I shoulde perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.

p I will alway walke in feare and humilitie, knowing that none is iust before thee.

q Iob being sore assaulted in this battell betwene the flesh and the spirit, brasteth out into these affectiones, wishing rather short dayes

then long paine. r That is, discomfit of diseases and in great abundance, shewing that God hath infinite meanes to punish man. s Hee wisheth that God would leane off his affliction, considering his great miserie and the beautie of his life. t He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

12 Thou hast given me life, & grace: and thy visitation hath preserved my spirit.

13 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt straightly looke vnto me, & wilt not holde me guiltles of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe a marueilous vpon me.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes & armies of sorowes are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not bene, but brought from the wombe to the grave.

20 Are not my dayes fewe? let them cease, and leane off from me; that I may take a little comfort,

21 Before I go and shal not returne, euen to the land of darkenes and shadow of death:

22 Into a lande, I say, darke as darkenes it selfe, and into the shadow of death, where is

CHAR. XI.

none border, but y light is there as darknes.
on betwene light and darknesse, but where all is very darknesse it selfe.

CHAR. XI.

1 Job is uniuersally reprehended of Zophar. 7 God
is incomprehensible. 14 He is mercifull to the
repentant. 18 Their assurance that Ius godly.

THen answered Zophar the Naamathite,
and saide,

2 Should not the multitude of words
be answered? or should a great talker be
iustified?

3 Should men holde their peace at thy
lies? and when thou mockest others, shall
none make thee ashamed?

4 For thou hast saide, b My doctrine is
pure, and I am cleane in thine eyes.

5 But oh, that God would speake & open
his lippes against thee.

6 That he might shewe thee the secretes
of wisdom, how thou hast desired double,
according to right: know therefore y God
hath forgotten thee for thine iniquities.

7 Canst thou by searching find out God?
canst thou finde out the Almighty to his
perfection?

8 The heauens are hie, what canst thou do?
d it is deeper then the hell, howe canst thou
knowe it?

9 The measure thereof is longer then the
earth, and it is broader then the sea.

10 If he cut off and shut vp, or gather to-
gether, who can turne him backe?

11 For hee knoweth vaine men, and seeth
of hell, the length of the earth, the breadth of the sea, which are but crea-
tures: howe can he attaine to the perfection of the Creator? e If God
shoulde turne the state of things, and establishe a newe order in nature,
who could controlle him?

11 No distincti-
on betwene light and darknesse it selfe.

2 Should he
persuade by his
great talke, that
he is iust?

b He chargeth
Job with this, y
he should say, y
the thing which
he spake was
true, & that hee
was without
sinne in y sight
of God.

c Which is, not
to stand in iustifi-
fying of thy selfe:
hee signifieth y
man will neuer
be overcome, i
while hee res-
isteth with an-
other, & there-
fore God must
breake off the
controuersie, ii
and stop mans
mouth.

d That is, this
perfection of
God, and if man
be not able to
comprehend the
height of the
heaven, y depth
of hell, which are but crea-
tures: howe can he
attaine to the per-
fection of the Cre-
ator? e If God
shoulde turne the
state of things, and
establishe a newe
order in nature, who
could controlle him?

iniquitie,

F Thus is, with
out vnderstand-
ing: so that
whatsoever
gifts be hath af-
terward, come
of God, and not
of nature.
G If thou re-
pent, pray vnto
him.
H Renounce
thine owne euil
workes, and see
that they offend
not God,ouer
whome thou
hast charge.
I He declareth
what quietnesse
of conscience &
successe in all
things such shal
haue, which
turne to God by
true repentance.
Leuis. 26. 5, 6.
K He sheweth
contrary things
shall come vnto
them that doe
not repent.

iniquitie, and him that vnderstandeth no-
thing.

12 Yet vaine man would be wise, though
man new borne is like a wild asse colt.

13 If thou prepare thine heart, & stretch
out thine hands toward him:

14 If iniquitie bee in thine hande, put it
farre away, and let no wickednesse dwell in
thy tabernacle.

15 Then truly shalt thou lift vp thy face
without spot, and shalt be stable, and shalt
not feare.

16 But thou shalt forget thy miserie, and re-
member it as waters that are past.

17 Thine age also shall appeare more cleare
then the noone day: thou shalt shine and be
as the morning.

18 And thou shalt be bolde, because there
is hope: and thou shalt digge pittes, and shalt
lye downe safely.

19 For when thou takest thy rest, none
shall make thee afraid: yea, many shal make
suite vnto thee.

20 But the eyes of the wicked shall faile,
and their refuge shal perishe, and their hope
shal be sorow of minde.

CHAP. XII.

1 Iob accuseth his friendes of ignorance: **7** He de-
clareth the might, & power of God, **17** And how
he changeth the course of things.

Then Iob answered, and saide,
2 In deede because that ye are the
people onely, wisdom must dye w you.

3 But I haue vnderstanding as well as
you, and am not inferior vnto you: yea,
ter your selues as though none knewe any thing, or coulde know but you

who

C H A P. XII.

who knoweth not such things.

4 * I am ^b as one mocked of his neyghbour, who calleth vpon God, and he ^c heareth him: the iust & the vpright is laughed to scorne.

5 ^d Hee that is ready to fall, ^e is a lampe despised in the opinion of the riche.

6 The tabernacles of robbers do prosper, and they are in safetie, that prouoke God, whome God hath enriched with his hand.

7 Aske nowe the beastes, ^f and they shall teach thee, and the foules of the heauen, and they shal tell thee.

8 Or speake to the earth, and it shal shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorat of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing and the breath of all mankind.

11 Doeth not the eares ^f discern words? and the mouth taste meate for it selfe?

12 Among the ^g auncient is wisdom, & in the length of dayes is vnderstanding.

13 With him is wisdom and strength: hee hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.

15 Behold, he withholdeth the waters, and

^e He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts do daily teache. ^f Or flesh. ^g He exhorteth them to be wise in iudging, and as wel to know the right y^e why God hath giuen them eares, as he hath done a mouth. ^h Though men by age, & continuance of time attaine to wisdom, yet it is not coparable to Gods wisdom, nor able to coprehed his iudgements, wherein he answereth to that, which was alledged, Cha. 3. 8.

Prouer. 12. 1.

^b He reproveth the se his friends of two fautes: the one, ^c they thought they had better knowledge than in deede they had, and the other that in stead of true consolation, they did deride, and despise their friend in his aduersity.

^c The which neyghbour being a mocker, & a wicked man, thinketh that no man is in Gods favor but he, because he hath all things that he desireth.

^d As the rich esteeme not a lyght, or torch that goeth out, so is he despised that falleth fro prosperitie to aduersitie.

^e *Chr. to whome God hath brought*

they

h He sheweth
that there is no
thing done in
this world with
out Gods will, &
ordinance: for
els hee should
not be almightie,
i He taketh wis-
dome fro them.
k He abareth
the honour of
princes, and
bringeth them
into the subiec-
tion of others.
l He causeth
that their words
hane no credit,
which is when
he wil punish
sinne.
m In this dis-
course of Gods
wonderfull
workes, Iob
sheweth what
soeuer is done
in this world,
both in the or-
der and change
of things, is by
Gods will and
appointment:
wherein he de-
clareth that he thinketh wel of God, and is as able to set forth his power
in wordes, as they that reasoned against were.

they dry vp: but when he sendeth them out,
they destroy the earth.
16 With him is strength and wisdom: he
that is deceived, & that deceiveth, are his.
17 He causeth the counsellors to go as spoiled,
and maketh the iudges fooles.
18 He looseth the collar of kings, and
girdeth their loynes with a girdle.
19 He leadeth away the princes as a pray,
and overthroweth the mightie.
20 He taketh away the speech from the
faithfull counsellors, and taketh away the
iudgement of the auncient.
21 He p wreth contempt vpon princes, &
makerh the strength of the mightie weak.
22 Hee discovereth the deepe places from
their darkenesse, and bringeth forth the sha-
dow of death to light.
23 He increaseth the people, and destroi-
eth them: he enlargeth the nations, & bring-
eth them in againe.
24 He taketh away the hearts of them that
are the chiefe over the people of the earth,
and maketh them to wander in the wilde-
nes out of the way.
25 They grope in the darke without light:
and he maketh them to stagger like a drun-
ken man.

CHAP. XIII.

Iob comparerh his knowledge with the experi-
ence of his friends. 16 The penitent shal be sa-
ued, and the hypocrite condemned. 20 He pray-
eth vnto God that he would not handle him ri-
gorously.

CHAP. XIII.

Loe, mine eye hath seene all this: mine
Leare hath heard, and vnderstand it.

1. I know also as much as you know: I
am not inferior vnto you.

2. But I will speake to the Almighty, and I
desire to dispute with God.

3. For in deede ye forge lies, and all you are
physicians of no value.

4. Oh, that you would holde your tongue,
that it might be imputed to you for wisdom!

5. Now heare my disputation, and giue care
to the arguments of my lips.

6. Will ye speake wickedly for Gods de-
fence, and talke decently for his cause?

7. Will ye accept his person? or will ye cotend
for God?

8. Is it well that he should seeke of you? will
you make a lie for him, as one lieth for a
man?

9. He will surely reprove you, if ye do se-
cretly accept any person.

10. Shall not his excellencie make you a-
fraid? and his feare fall vpon you?

11. Your memories may be compared vn-
to ashes, and your bodies to bodies of clay.

12. Hold your tongues in my presence, that
I may speake, and let come vpon what will.

13. Wherefore doe I take my flesh in my
teeth, and put my soule in mine hand?

14. Loe, though he slay me, yet will I trust in
him, & I will reprove my wayes in his sight.

15. Hee shall be my saluation also: for the
hypocrite shall not come before him.

16. I will not cōspire without cause, seeing that I am thus tormented as though I
should feare mine own flesh, and put my life in danger? f. Whereby he
declareth that he is not an hypocrite as they charged him.

a. For although
he knew y^e God
had a iustice,
which was ma-
nifest in his ordi-
nary working,
and another in
his secret coun-
sel, yet he would
veter his affecti-
on to God, be-
cause he was
not able to vn-
derstand y^e cause
why he did thus
punish him.

b. You doe not
wel apply your
medicine to the
disease.

c. He condem-
neth their zeale
which had not
knowledge, nei-
ther regarded
they to comfort
him, but alway
grated on Gods
iustice, as though
it was not eu-
idently seene in
Iob, except they
had vnderaken
the probation
thereof.

d. Your fame
shall come to no-
thing.

e. Is not this a
manifest signe
of mine afflicti-
on, & that I do

17 Heare

g That is, cleared, and not cast off for my sinnes as you reason.

h To proueth that God doth thus punish me for my sinnes.

i If I defend not my cause, every man will condemne me.

k He sheweth what these two things are.

l His pangs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserved such rigor: wherein he offended, that he would know a cause of God why he did punish him.

m Thou punishest me now for y^e fautes that I committed in my youth.

n Thou makest me thy prisoner, & doest so prasse me that I cannot stirre hand nor foote.

o Taking occasion of his aduersaries words he describeth the state of mans life from his birth to his death.

17. Heare diligently my wodes, and marke my talke.

18 Behold nowe; if I prepare me to iudgement, I know that I shalbe iustified.

19 Who is he, that will pleade with mee? for if I now holde my tongue, I die.

20 But doe not these two things vnto me: then wil I not hide my selfe from thee.

21 Withdraw thine hand from me, and let not thy feare make me afraide.

22 Then call thou, and I wil answere: or let me speake, and answere thou me.

23 Howe many are mine iniquities and sinnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a lease driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my secte also in stocks, & lookest narrowly vnto al my paths, & makest y^e print thereof in the heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

CHAP. XIII.

1. Job describeth the shortnes and miserie of the life of man.

2. A hope susteineth the godly.

3. The condition of mans life.

4. A that is borne of a woman, is of short continuance, & full of trouble.

5. He shooteth forth as a flower, and

C H A P. XIII.

is cut downe: he vanisbeth also as* a shadow,
and continueth not.

3 And yet thou openest thine eyes ypon
such bone, & causest me to enter into iudge-
ment with thee.

4 * Who can bring a cleane thing out of
filthines? there is not one.

5 Are not his dayes determined? the nom-
ber of his moneths are with thee: thou hast
appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntil
his desired day, e as an hireling.

7 For there is hope of a tree, if it be cut
downe, that it will yet spronte, and the bran-
ches thereof will not cease.

8 Though the roote of it waxe olde in the
earth, and the stocke thereof be dead in the
round,

9 Yet by the sent of water it will bud, and
bring forth boughes like a plant.

10 d But man is licke, and dieth, and man
perisbeth, and where is he?

11 As the waters passe from the sea, and as
the floud decayeth and dryeth vp,

12 So man sleepeth & riseth not: for he shal
not wake againe, nor bee raysed from his
 sleepe till the heauen be no more.

13 Oh that thou wouldest hide mee in the
graue, and keepe me secret, vntil thy e wrath
were past, and wouldest giue mee terme, and
f remember me.

14 If a man die, shall he liue againe? All the
dayes of mine appointed time wil I waite, til
B my changing shall come.

to die. f That is, release my paynes, & take me to mercy.
vnto the day of the resurrection when he should be changed & renewed.

chap. 8. 9.

psal. 144. 4.

b His meaning
is, that seeing
that man is so
frayle a crea-
ture, God should
not handle him
so extremely:
wherein Iob
sheweth y wio-
kednes of the
flesh, when it is
not subiect to
the Spirit.

psal. 51. 5. 7.

c Vntill y time
that thou hast
appointed for
him to die,
which he desi-
reth, as the hire-
ling waiteth for
the ende of his
labor to receiue
his wages.

d He speaketh
not here as
though he had
not hope of the
immortalitie,
but as a man in
extreeme paine,
when reason is
ouercome by as-
fections & tor-
ments.

e Herby hee
declareth that
the feare of
Gods indgement
was the cause
why hee desired

g Meaning,

15 Thou

h Though I be afflicted in this life yet in the resurrection I shall see thy mercies, and answer when thou callest me.

Prov. 3. 21.

i Thou layest them all together and suffrest none of my sinnes unpunished.

k Hee murmureth through y impaciencie of the flesh against God, as though heeved as great severity against him as against the hard rocks, or waters that overflowe, so y heereby all the occasion of his hope is taken away.

15 Thou shalt call me, & I shall answer thee: thou louest the worke of thine owne hands.

16 But nowe thou * nombrest my steps, and dost not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a bag, and thou addest vnto my wickednes.

18 And surely as the mountaine that falleth, commeth to nought, and the k rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth awaye: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shal he vnderstand concerning them, whether they shall be of lowe degree,

22 But while his l flesh is vpon him, he shal be sorowfull, and while his soule is in him, it shal mourne.

l Yet whiles he liueth, he shall be in paine and misery.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdom, & piety to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

T Hen answered Eliphaz the Temanite, and sayd,

2 Shal a wise man speake words of the winde, & fil his belly with the East winde?

3 Shal he dispute with words not comely?

s That is, vaine wordes, & without consolation. Meaning, with matters that are of none importance,

which are forgotten as soone as they are vttered, as the East winde drieth vp the moisture as soone as it falleth.

or with talke that is not profitable?

4 Surely thou hast cast off^e feare, and re-
straynest prayer before God.

5 For thy mouth declareth thine iniqui-
tie, seeing thou hast chosen^d the tongue of
the craftie.

6 Thine owne mouth condemneth thee,
and not I, & thy lippes testifie against thee.

7 Art thou the^e first man, that was borne?
and wast thou made before the hilles?

8 Hast thou heard^y secret counsell of God,
and doest thou restraine wisdom^e to thee?

9 What knowest thou that we know not?
and vnderstandest that is not in vs?

10 With vs are both ancient and very aged
men, farre older then thy father.

11 *Seeme* the consolations of God ^g small
vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart^h take thee a-
way, and what do thine eyes meane,

13 That thou answerest to God " at thy
pleasure, and bringest *such* wordes out of thy
mouth?

14 What is man, that he should be cleane?
& he that is borne of woman, that he should
be iust?

15 Beholde, he found no stedfastnesse in his
Saintes: yea, the heauens are not cleane in
his sight.

16 How much more *is* man abominable, &
filthie, which^k drinketh iniquitie like water?

17 I will tell thee: heare me, and I will de-
clare that which I haue seene:

18 Which wise men haue tolde, *as they haue
heard* of their fathers, and haue not kept it
secret:

*e. He chargeth
Iob as though
his talke cau-
sed men to cast
off the feare of
God & prayer.
d Thou spea-
kest as do the
mockers, and
contemners of
God.*

*e That is, the
most ancient, &
so by reason the
most wise?*

*f Art thou on-
ly wise?*

*g He accuseth
Iobs pride, and
ingratitude,
that wil not be
comforted by
God, nor by
their counsell.*

*h Why doest
thou stand in
thine owne
conceite?*

*" Ebr. in thy
spirit.*

*i His purpose
is to prooue,
that Iob as an
vnjust man and
an hypocrite is
punished for
his sinnes, like
as he did be-
fore, Chap. 4. 18.*

*k Which hath a
desire to sinne
as he that is
thirstie to
drinke.*

1 Who by their wisdoms so governed, that no stranger inuaded them, & so *y* land seemed to be given to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie wherinto he once falleth.

o God doeth not only impoverish the wicked oft times: but euē in their prosperitie he punisheth the *v* a greedines euermore to gather: which is as a beggery.

p He sheweth what weapons God vseth against the wicked which lift vp the selues against him, to wit, terror of conscience, & outward afflictions.

q That is, he was so puffed up with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God. r Though he buylde, & repayre ruinous places to get him same, yet God shal bring all to nought, and turne his great prosperitie into extreme miserie. s Meaning, that his sumptuous buyldings should neuer come to perfection.

19 To whome alone the land was *l* given & no stranger passed through them.

20 The wicked man is continually as one that trauaileth of childe, & the number *m* of yerres is hid from the tyrant.

21 A sounde of feare is in his eares, & in his prosperitie *y* destroyer shal come vpon him.

22 He beleueth not to returne out of *a* darknesse: for he seeth the sword before him.

23 He wandreth *o* to & fro for bread where *he may*: he knoweth that the day of darknes is prepared at hand.

24 Affliction and *p* anguish shall make him afraide: they shall preuaile against him as a King ready to the battel.

25 For hee hath stretched out his hande against God, & made himselfe strong against the Almighty.

26 Therefore God shal runne vpon him, *e* uer vpon his necke, and against the most thicke part of his shielde.

27 Because hee hath couered his face with *h*is fatnes, and hath collops in *h*is flanke.

28 Though he dwell *i*n desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shal not be riche, neither shal his substance continue, neither shal he prolong the *p*erfection thereof in the earth.

30 He shal neuer depart out of darknes: the flame shal drie vp his branches, & he shal go

away.

CHAP. XVI.

away with the breath of his mouth.

31 He beleueth not that he erreth, in vanitie: therefore vanitie shalbe his change.

32 His branche shal not be greene, but shal be cut off before his day.

33 God shall destroye him as the vine her sowre ^u grape, and shal cast him off, as the oliue doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of ^x bribes.

35 For they y^co^cceiue mischief & bring forth vanitie, & their belly hath prepared deccite.

36 And therefore all their vaine deuices shall turne to ^y fructiō.

CHAP. XVI.

1 *Iob moued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witnes of his innocencie.*

BUt Iob answered, and sayd,
2 I haue oft times heard such thinges: miserable comforters are ye all.

3 Shall there bee none ende of wordes of ^a winde? or what maketh thee bolde so to ^b answer?

4 I could also speake as ye do: (but would God your ^c soule were in my soules steade) I could keepe you companie in speaking, and could ^d shake mine head at you,

5 But I woulde strengthen you ^e with my mouth, and the comfort of my lippes should asswage *your sorowe.*

6 Though I speake, my sorow ^f can not be asswaged: though I cease, what release haue I?

to me. ^f If they would say, Why doest thou not then he answereth, that the iudgements of God are more heauie, then he is able to asswage either by words or silence.

^e He standeth so, in his owne conscience, that he will giue no place to good counsel, therefore his owne pride shall bring him to destruction.

^u As one y^c gathereth grapes before they be ripe.

^x Which were built or maintained by poisoning & bribery. their owne do-

^a Which serue for vaine ostentation & for no true comfort.

^b For Eliphaz did replea- gainst Iobs answers.

^c I would you felt that which I do.

^d That is, mock at your misery, as you do at mine.

^e If this were in my power, yet would I comfort you, & not do as ye do

^f Comfort thy self.

y Meaning,

God,

h That is, destroyed most of my familie.

i In token of sorow & grieve.

k That is, God by his wrath: & in this diuersi-

tie of wordes & his style he ex-

presseth how grieuous the

hande of God was vpon him.

l That is, hath handled me

most contemptuously: for so

smiting on the cheeke signifi-

ed, 1. Kin. 22. 24. mar. 14. 65.

m They haue led me whither they would.

n His manifold afflictions,

o I am wound- ed to the heart.

p Meaning, his glorie was brought lowe.

q Signifying, that he is not able to cope.

hend the cause of his his grie- uous punish-

ment.

r That is, vnfaigned, & without hypocrisie.

s Let my sinne be know- en, if I be such a sinner as mine aduersaries accuse me, & let me finde no fauour.

7 But now ^s he maketh me wearie: O God, thou hast made al my ^hcōgregatiō desolate,

8 And hast made me ful of wrinkles which is a wites thereof, & my leannes riseth vp in me, testifying *the same* in my face.

9 ^k His wrath hath torne *me*, and hee hateth mee, and gnasheth vpon mee with his teeth: mine enimie hath sharpened his eyes against me.

10 They haue opened their monthes vpon me, & smitten me on the ^lcheek in reproch: they gather thēselues together against me.

11 God hath deliuered me to the vniust, & hath made mee to turne out of the waye by the ^mhandes of the wicked.

12 I was in wealth, but hee hath brought mee to nought: he hath taken mee by the necke, & beaten me, and set me as a marke for himsele.

13 His ⁿarchers compasse me round about: he cutteth my reines, and doth not spare, & powreth my gall ^ovpon the ground.

14 He hath broken mee with one breaking vpon another, and runneth vpon mee like a gyant.

15 I haue sowed a sackcloth vpon my skin, & haue abased mine ^phorne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though *there be* no wickednes in ^qmine handes, and my prayer ^rbe pure.

18 O earth, couer not thou my ^sblood, and let my crying finde no place.

C H A P. XVII.

19 For lo, now my ^t witness is in the heauen,
and my record is on hie.

20 My friendes ^u speake eloquently against
mee: *but* mine eye powreth out *teares* vnto
God.

21 Oh that a man might ^x plead with God,
as man with his neighbour!

22 For the yeres accounted come, & I shal
go the way, whence I shal not returne.

waye, and brasteth out into passions, and speaketh vnadvisedly, as
though God should intreate man more gently, seeing he hath but a
short time here to liue.

C H A P. XVII.

1 *Iob saith that hee consumeth away, and yet
doeth patiently abide it.* 10 *He exhorteth his
friends to repentance,* 13 *Shewing that he loo-
keth but for death.*

MY breath is corrupt: my dayes are cut
off, and the graue is ready for me.

2 There are none but ^a mockers
with me, and mine eye continueth in ^b their
bitternes.

3 ^c Lay downe nowe *and* put me in suretie
for thee: who is he, that ^d will touche mine
hande?

4 For thou hast hid their heart from ^e vn-
derstanding: therefore shalt thou not set them
vp on hie.

5 ^f For the eyes of his children shall fayle,
that speaketh flatterie to *his* friendes.

6 He hath also made me a gbyword of the
cause might be brought to light. ^d And answer for thee? ^e That

these mine afflictions are thy iust iudgements, though man knowe not
the cause. ^f He that flattereth a man, and onely indgeth him happie
in his prosperitie, shal not himselfe onely, but in his posteritie be pu-
nished. ^g God hath made all the worlds to speake of me, because of
mine afflictions.

^e Though this
condemne me,
yet God is wit-
nesse of my
cause.

^u Vse paynted
words in stead
of true conso-
lation.

^x Thus by his
great torments
he is carryed a-
waye.

^a In steade of
comfort, being
now at deaths
doore, he had
but them that
mocked at him
and discoura-
ged him.

^b I see stil that
they seeke but
to vex me.

^c He reasoneth
with God as a
man beside
himselfe, to the
intent that his

1 That is, as a
 continual sound
 in their eares.
 2 To wit, when
 they see^y god
 punished:
 but in the end
 they shal come
 to vnderstan-
 ding, & knowe
 what shalbe
 the reward of
 the hypocrite.
 3 That is, wil
 not be discour-
 aged, conside-
 ring that the
 godly are puni-
 shed as wel as
 the wicked.
 4 Iob speaketh
 to them three,
 that came to
 comfort him.
 5 That is, haue
 brought me so-
 row in steade
 of comfort.
 6 Though I
 should hope to
 come from ad-
 versitie to
 prosperitie as
 your discourse pretendeth. 7 I haue no more hope in father, mo-
 ther, sister, or any worldly thing: for the dust & wormes shalbe to me
 in steade of them. 8 All worldly hope, and prosperities faile, which
 you say, are onely signes of Gods fauour: but seeing that these thinges
 perish, I set mine hope in God, and in the life eu^rlasting.

C H A P. XVIII.

1 Bildad rehearseth the paines of the vnfaithfull
 and wicked.

2 Which cou^t
 your selues
 in 23 Chap.
 11. 4.

Then answered Bildad the Shuhite, and
 sayd,

3 When will ² yee make an ende of
 your

CHAP. XVIII.

your wordes? ^b cause vs to vnderstande, and then we wil speake.

3 Wherefore are we counted as beasts, and are vile in your sight?

4 Thou art ^c as one that teareth his soule in his anger. Shal the ^d earth be forsake for thy sake? or the rocke remoued out of his place?

5 Yea, the light of ^e wicked shalbe quenched, & the sparke of his fire shal not shine.

6 The light shall be darke in his dwelling, and his candle shalbe put out with him.

7 The steps of his strength shalbe restrayned, & his owne counsel shal cast him down.

8 For he is taken in the net by his feete, & he ^f walketh vpon the snares.

9 The grenne shall take him by the heele, and the theefe shal come vpon him.

10 A snare is layd for him in the ground, & a trappe for him in the way.

11 Fearefulnesse shal make him afrayde on euery side, and shal driue him to his feete.

12 His strength shall be ^g famine: and destruction shalbe ready at his side.

13 It shall deuoure the inner partes of his skinne, and the ^h first borne of death shal deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shal cause him to goe to the ⁱ King of feare.

15 Feare shall dwell in his house (because it is not ^k his) ^l and brimstone shalbe scattered vpon his habitation.

16 His rootes shalbe dried vp beneath, and aboue shal his branche be cut downe.

^b Whome you take to be but beasts, as chap. 12.7.

^c That is, like a mad man.

^d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

^e When the wicked is in his prosperity, then God changeth his states & this is his ordinary working for their sinnes ^f Meaning, that the wicked are in continuall danger.

^g That which should nourish him, shalbe consumed by famine.

^h That is, some strong and violent death shal consume his strength: or as

the Ebrewe worde signifieth, his members or partes.

ⁱ That is, with most great feare.

^k Meaning, not truely come by. ^l Though all the worlde would sa-
mour him, yet God would destroy him and his.

m He shall fall from prosperitie to aduersitie.

a When they shall see what came vnto him

17 His remembrance shall perish from the earth, & he shal haue no name in the streete.

18 They shall driue him out of the ^mlight vnto darkenesse, and chase him out of the worlde.

19 He shal neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonyed at his ^a day, & feare shal come vpon the ancient.

21 Surely such are the habitations of ^ywicked, & this is the place of him that knoweth not God.

C H A P. XIX.

3 *Iob reproveth his friendes, 15 And reciteth his miseries & grievous paines. 25 He assureth himselfe of the generall resurrection.*

B Vt Iob answered, and said,

2 How long wil ye vex me my soule, and torment me with wordes?

a That is, many times, as Nehe. 4. 12.

b That is, I my selfe shalbe punished for it, or you haue not yet cōfuted it.

c He brasteth out againe into his passions, & declareth still that his affliction cometh of God, though he be not able to seele the cause in himselfe.

d Meaning, out of his afflictions,

3 Ye haue now ^aten times reproched me, and are not ashamed: yee are impudent toward me.

4 And though I had in deede erred, mine errour ^bremaineth with me.

5 But in deed if ye wil aduāce your selues against me, & rebuke me for my reproche,

6 Know now, that God hath ^couerthrowē me, and hath compassed me with his net.

7 Beholde, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.

8 He hath hedged vp my waye that I can not ^d passe, and he hath set darkenesse in my paths.

9 He hath spoyled me of mine honour, & taken

C H A P. XIX.

taken the ^e crowne away from mine head.

10 He hath destroyed me on euery side & I am gone: and he hath remoued mine hope like ^f a tree.

11 And hee hath kindled his wrath against me, & counteth me as one of his enemies.

12 His ^g armies came together, and made their way vpon me, and camped about my tabernacle.

13 Hee hath remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 ^h They that dwell in mine house, & my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he woulde not answere, *though* I praied him wth my mouth.

17 My breath was strange vnto my wife, though I praied her for the childrens sake of mine ⁱ owne body.

18 The wicked also despised me, *and* when I rose, they spake against me.

19 All my secrete friendes abhorred me, & they whome I loued, are turned against me.

20 My bone ^k cleaueth to my skin and to my flesh, and I haue escaped with the ^l skin of my teeth.

21 Haue pitie vpon me: haue ^m pitie vpon me, (O ye my friendes) for the hand of God hath touched me.

22 Why doe ye persecute me, as ⁿ God? and are not satisfied with my ^o flesh?

nough that God doeth punish me, except you by reproches increase my sorowt. To see my body punished, except ye trouble my mind.

^e Meaning, his children, and whatsoever was deare vnto him in this world.

^f Which is pluckt vp, and hath no more hope to growe.

^g His manifold afflictions.

^h Mine household seruantes:

by all these losses Iob sheweth that touch-
ing the flesh

he had great occasion to be

moued.

ⁱ Which were hers and mine.

^k Besides these great losses & most cruell vnkindnesse, he

was touched in his owne person as follow-
eth.

^l All my flesh was consumed.

^m Seing I haue these iust causes to com-
plain, condene

me not as an hypocrite, spe-
cially ye which

should com-
fort me.

ⁿ Is it not i-

nough that God doeth punish me, except you by reproches increase my sorowt.

To see my body punished, except ye trouble my mind.

23 Oh

He protesteth
that notwithstanding
his fore
passions, his re-
ligion is perfect,
and that hee is
not a blasphemer,
as they
judged him.

¶ I doe not so
justify my selfe
before y^e world
but I know y^e I
shall come be-
fore the great
iudge, who shall
be my deliue-
rer & Saviour.
¶ Herein Iob de-
clareth plainly

that hee had a full hope, that both the soule and body shoulde enjoy
the presence of God in the last resurrection. ¶ Though his friends
thought that hee was but persecuted of God for his sinnes, yet he de-
clareth that there was a deeper consideration: to wit, the trial of his
faith and patience, and so to be an example for others. ¶ God will
be reuenged of this hasty iudgement, whereby you condemne me.

C H A P. XX.

1 Zophar sheweth, that the wicked and the co-
uetous shall haue a short end, 22 Though for
a time they flourish.

Then answered Zophar the Naamathite
and saide,

¶ He declareth
y^e two things
moued him to
speake: to wit,
because Iob se-
med to touche
him, & because
he thought he
had knowledge
sufficient to
confute him,

2 Doubtes my thoughtes cause me to
answere, and therefore I make haste.

3 I haue heard a the correction of my re-
proche: therefore the spirite of mine vnder-
standing causeth me to answer.

4 Knowest thou not this of olde? and since
God placed man vpon the earth?

5 That the reioycing of the wicked is short,
and that the ioy of hypocrites is but a mo-
ment?

ment?

6 Though ^b his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perish for euer, like his dung, and they which haue seene him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that ^y eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall ^c flatter the poore, and his hands shall ^d restore his substance.

11 His bones are ful of the sinne of his youth, and ^e it shall lie downe with him in the dust.

12 When wickednesse ^f was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, & would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.

15 Hee hath deuoured substance, and hee shall vomit it: for God shall drawe it out of his belly.

16 He shall sucke the ^g gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the ^h riuers, nor the floods and streames of honie and butter.

body: so all vice at the first is pleasant: but afterward God turneth it to destruction. ^g He compareth euill gotten goods to the venom of aspes, which serpent is most dangerous: noting that Iobs great riches were not truly come by, and therefore God did plague him instantly for the same. ^h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.

^b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, & changed his prosperitie into aduersitie.

^c Where as the father through ambition & tyrany oppressed the poore, the children through powertie and miserie shall seeke fauour at the poore.

^d So that the thing, which he hath take away by violence, shall be restored againe by force. ^e Meaning, that he shall carie nothing away with him, but his sinne.

^f As poysse that is sweete in ^y mouth bringeth destruction, when it cometh into the

18 He shall restore the labour, and shall deuoure no more: *even* according to the substance *shalbe* his exchange, *and* he shall enioy it no more.

i That is, these raueners and spoilers of the poore shall enioy their theft but for a time: for, after God will take it fro them & cause them to make restitution, so that it is but an exchange. & He shal leaue nothing to his posteritie.

l The wicked shall neuer bee in rest: for one wicked man shal sake to destroy another. *m* Some reade, vpon his flesh, alluding to Job, whose flesh was smitten with a scab. *n* Some read, of the quiner.

o All feare & sorrow shall light vpon him, whe he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shal flow away like riners and be disperfed in diuers places.

r Thus God wil plague the wicked. *s* Against God, thinking to excuse himselfe and to escape Gods hand.

19 For he hath vndone *many*: he hath forsaken the poore, *and* hath spoyled houses which he builded not.

20 Surely he shal feel no quietnes in his bodi, *neither* shall he reserue of *y* which he desired.

21 There shall none of his *k* meate be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, he shalbe in paine, *and* the hande *l* of all the wicked shall assaile him.

23 He shalbe about to fil his bellie, *but* God shal send vpō him his fierce wrath, *m* & shall cause to raine vpō him, *even* vpon his meat.

24 He shal flee from the yron weapons, *and* the bowe of steele shall strike him through.

25 *The arrowe* is drawn out, *and* commeth forth of the *u* body, *and* shineth of his gall, *so* feare commeth vpon him.

26 *o* All darkenes shalbe hid in his secrete places: the fire that is not *P* blowen, shall deuoure him, *and* that which remaineth in his tabernacle, shalbe destroyed.

27 The heauen shal declare his wickednes, *and* the earth shall rise vp against him.

28 The *q* increase of his house shall goe away: it shall flow away in *y* day of his wrath.

29 This is the portion of the wicked man from *t* God, *and* the heritage *that he shal haue* of God for his *f* wordes.

C H A P. IXXL

7 *Iob* declareth how the prosperitie of the wicked maketh them proude, 15 In so much that they blasphemē God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

B Vt *Iob* answered, and saide,

2 Heare diligently my words, and this
a shalbe in steade of your consolations.

3 Suffer me, that I may speake, and when
I haue spoken, mocke on.

4 Do I direct my talke to man? If it ^b were
so, how should not my spirite be troubled?

5 Marke me, and be abashed, & lay your
hand vpon your ^c mouth.

6 Euen when I remember, I am afraide, &
feare taketh hold on my flesh.

7 Wherefore do the wicked ^dliue, & waxe
olde, and grow in wealth?

8 Their seede is established in their sight
with them, and their generatiō before their
eyes.

9 Their houses are peaceable wout feare,
and the rod of God is not vpon them.

10 Their bullocke gendreth, & faileth not:
their cow calueth, and casteth not her calfe.

11 They sende forth their children ^e like
sheepe, and their sonnes daunce.

12 They take the tabret and harpe, and
reioyce in the sound of the organs.

13 They spend their daies in wealth, and
suddenly ^f they goe downe to the graue.

14 They say also vnto God, Depart from
times giueth them long life, and prosperitie: so that we must not iudge
God iust or vniust by the things that appeare to our eye. ^e They
haue store of children, lustie and healthfull, and in these pointes hee
answereth to that which *Zophar* alleged before. ^f Not being tor-
mented with long sickness.

a Your diligent
marking of my
wordes shalbe
to mee a great
consolation.

b As though he
would say, I do
not talke with
man, but with
God, who will
not answere
me, and there-
fore my minde
must needs
be troubled.

c He chargeth
the as though
they were not
able to com-
prehende this
his feeling of
Gods iudge-
ment, and ex-
horteth them
therefore to
silence.

d *Iob* proueth
against his ad-
uersaries that
God punisheth
not straight-
waies the wic-
ked, but oft

e They
haue store of children, lustie and healthfull, and in these pointes hee
answereth to that which *Zophar* alleged before. ^f Not being tor-
mented with long sickness.

VS:

E They desire
 nothing more,
 then to be ex-
 empt from all
 subiection that
 they shoulde
 beare to God:
 this Iob shew-
 eth his aduer-
 saries, that if
 they reason on-
 ly by *y*. which
 is seene by cō-
 mō experience,
 the wicked, *y*
 hate God, are
 better dealt wth
 all, then they *y*
 loue him.
h It is not their
 owne, but God
 onely lēdeth it
 vnto them.
i God keepe me
 from their pro-
 speritie.
k When God
 recompenseth
 his wickednes,
 he shall knowe
 that his prospe-
 ritie was but
 vanitie.
l Who sendeth
 to the wicked
 prosperitie, &
 punisheth the
 godly.
m Meaning, the
 wicked.
n To wit, the
 godly.
o As cōcerning
 their bodies: &
 this he speaketh according to *y* cōmon iudgement. *p* Thus they cal-
 led Iobs house in derision, concluding *y* it was destroyed because he
 was wicked.

vs. for we desire not the sknowledge of thy wayes.

15 Who is the Almightye, that we should
 serue him? and what profite should we haue,
 if we should pray vnto him?

16 Loe, their wealth is not in their hande:
h therefore let the counsell of the wicked be
 farre from me.

17 How oft shall *y* candle of the wicked be
 put out? and their destruction come vpon
 them? he wil deuide *their* liues in his wrath.

18 They shalbe as stubble before *y* winde,
 and as chaffe that the storme carieth away.

19 God wil lay vp the sorow of the father for
 his children: when hee rewardeth him, hee
 shall know it.

20 *h* His cies shall see his destruction, and he
 shall drinke of the wrath of the Almightye.

21 For what pleasure hath hee in his house
 after him, when the number of his moneths
 is cut off?

22 Shall any teach *l* God knowledge, who
 iudgeth the hieft things?

23 One *m* dieth in his full strength, being in
 all ease and prosperitie.

24 His breastes are full of milke, and his
 bones runne full of marowe.

25 And another *n* dieth in the bitteresse of
 his soule, and neuer eateth with pleasure.

26 They shall sleepe both in *o* the dust, and
 the wormes shall couer them.

27 Behold, I knowe your thoughts, and the
 enterprises, *wherewith* ye doe me wrong.

28 For ye say, Where is the princes house?

and

C H A P. XXII.

and where is the tabernacle of the wicked dwelling?

29 May ye not ^q aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of ^r destruction, and they shalbe brought forth to the day of wrath.

31 Who shall declare his way ^f to his face? and who shall rewarde him for that he hath done?

32 Yet shall hee be brought to the graue, and remaine in the heape.

33 The ^t slimie valley shalbe sweete vnto him, and euery man shal drawe after him, as before him there were innumerable.

34 Howe then comfort ^u ye mee in vaine, seeing in your answeres there remaine but lies?

to an account. ^t Hee shalbe glad to lie in a slimie pit, which before coulde be content with a royall palace. ^u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

C H A P. XXII.

2 *Eliphaz, affirmeth that Iob is punished for his sinnes. 6 He accuseth him of unmercifulnes,*

13 *And that he denied Gods providence. 21 He exhorteth him to repentance.*

THen Eliphaz the Temanite answered, and said,

2 May a man be ^a profitable vnto God, as he that is wise, may be profitable to himselfe?

3 ^{*}Is it any thing vnto the Almighty, that thou art righteous? or is it profitable ^{to him,} that thou makest thy waies vpright?

4 Is it for feare ^b of thee that he will accuse thee? or goe with thee into iudgement?

^q Which through long traveling haue experience and tokens hereof, to wit, that the wicked do prosper & the godly line in affliction.

^r Though the wicked flourish heere, yet God wil punish him in the last day.

^f Though men do flatter him, and none dare reprove him in this world, yet death is a token that God will bring him

^a Though man were iust, yet God coulde haue no profit of this his iustice: and therefore whē he punisheth him, he hath no regard to his iustice, but to his sin.

Chap. 33. 7.
^b Least thou shouldest reprove or hurt him?

eThou hast bin
eruell & with-
out charitie, &
wouldest doe
nothing for the
poore, but for
thine owne ad-
uantage.

d When thou
wast in power
and authority,
thoudidst not
iustice, but
wrong.

eThou hast not
only not shew-
ed pity, but op-
pressed them.

f That is, mani-
fold afflictions.

g He accuseth
Iob of impiety
& contempt of
God, as though
he would say, If
thou passe not
for men, yet
consider the
height of Gods
maiestie.

h That so much
the more by y
excellēt worke
thou maiest
feare God, and
reuerēce him.

i He reproveth
Iob as though
he denied Gods
providence, &

that he could not see the things that were done in this world, k How
God hath punished them from the beginning? l Hee proueth Gods
providēce by y punishment of the wicked, whom he taketh away be-
fore they can bring their wicked purposes to passe. m He answer-
eth to that, which Iob had said, Chap. 21. 7. that the wicked haue pro-
sperity in this world: desiring that he might not be partaker of y like

5 Is not thy wickednesse great, and thine
iniquities innumerable?

6 For thou hast taken the c pledge from
thy brother for nought, & spoiled y clothes
of the naked.

7 To such as were wearie, thou hast not
giuen water to drinke, and hast withdrawn
bread from the hungrie.

8 But the mightie man d had the earth, &
he that was in autoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and
the armes of e the fatherlesse were broken.

10 Therefore snares are round about thee,
and feare shall suddenly trouble thee:

11 Or darknes that thou shouldest not see,
and sabundance of waters shall couer thee.

12 Is not God on g hie in the heauen? and
beholde the height of the h starres howe hie
they are.

13 But thou sayest, How should God i know?
can he iudge through the darke cloude?

14 The cloudes hide him that hee can not
see, and he walketh in the circle of heauen.

15 Hast thou marked y way of the worlde,
k wherein wicked men haue walked?

16 Which were l cut downe before y time,
whose fundation was as a riuier y ouerflowed:

17 Which saide vnto God, Depart from vs,
and asked what the Almighty coule doe
for them.

18 Yet hee m filled their houses with good
things: es

CHAP. XXII.

things : but let the counsell of the wicked
be farre from me.

19 The righteous shall see them, and shall
reioyce,ⁿ and the innocent shall laugh them
to scorne.

20 Surely^o our substance is hid: but the fire
hath deuoured: th remnant of P them.

21 Therefore acquaint thy selfe, I pray
thee,^q with him, and make peace: thereby
thou shalt haue prosperitie.

22 Receiue, I pray thee, y^l law of his mouth,
and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou
shalt^r be built vp, and thou shalt put iniqui-
tie farre from thy tabernacle.

24 Thou shalt lay vp golde for^f dust, and
the gold of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence,
and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Al-
mighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him,
and he shall heare thee, and thou shalt ren-
der thy vows.

28 Thou shalt also decree a thing, and he
shall establish it vnto thee, and the^t light
shall shine vpon thy wayes.

29^u When others are cast downe, then shalt
thou say, I am lifted vp: and God shall saue
the humble person.

30 The innocent shall deliuer the^x yland,
and it shalbe preserued by the purenesse of
thine hands.

liuer his, when the wicked are destroyed round about them, as in the
flood, and in Sodom. x God will deliuer a whole countrey from pe-
ryll, euen for the iust mans sake.

The iust re-
ioice at the de-
struction of the
wicked for two
causes: first, be-
cause God
sheweth him
selfe iudge of
the world, & by
this meanes
continueth his
honour & glo-
ry: secondly,
because God
sheweth that
he hath care o-
uer his, in that
he punisheth
their enemies.
o That is, the
state & prefer-
uation of the
godly: shid vn-
der Gods
wings.
p Meaning, of
the wicked.
q He exhorteth
Iob to repen-
tance and to
returne to God
r God will re-
store vnto thee
all thy substance.
f Which shalbe
in abundance
like dust.
t That is, the
fauour of God,
p God will de-

CHAP. XXIII.

a He sheweth
the iust cause
of his complain-
ing, and as
touching that
Eliphaz had
exhorted him
to returne to
God, Chap. 33.

a 1. he declareth
that he des-
reth nothing
more: but it
seemed that
God would
not be found
of him.

b Vsing his ab-
solute power,
and saying, Be-
cause I am
God, I may do
what I will.

c Of his mer-
cie he would
give me power
to answer him.

d When he of
his mercy hath
given strength
to maintaine
their cause.

e Meaning, that
if he consider
Gods iustice, he
is not able to
comprehende
his indgements
on what side
or part so euer
he turneth
him selfe.

f God hath this preeminence about me, that he knoweth my away:
to wit, that I am innocent, and I am not able to iudge of his workes:
he sheweth also his confidence, God doeth visite him for his profit.

2 Iob affirmeth that he both knoweth and fea-
reth the power and sentence of the iudge, 10
And that he is not punished only for his finnes.

B Vt Iob answered and said,
2 Though my talke be this day in
a bitterness, and my plague greater
then my groning,

3 Would God yet I knewe howe to finde
him, I would enter vnto his place.

4 I would pleade the cause before him,
and fill my mouth with arguments.

5 I would know the words, that he would
answere me, and would vnderstand what he
would say vnto me.

6 Would he ^b pleade against me with his
great power? No, but he would ^c put strength
in me.

7 ^d There the righteous might reason with
him, so I should be deliuered for euer from
my Iudge.

8 ^e Beholde, if I goe to the East, he is not
there: if to the West, yet I can not perceiue
him:

9 If to the North where he worketh, yet I
can not see him: he wil hide him selfe in the
South, & I can not behold him.

10 But he knoweth my way, & tryeth me,
and I shall come forth like the golde.

11 My foote hath folowed his steppes: his
way haue I kept, and haue not declined.

12 Neither haue I departed from the
commaundement of his lippes, and I haue

C H A P. XXIIII.

g esteemed the woords of his mouth more then mine appointed food.

13 Yet he is in one *minde*, and who can *h* turne him? yea, he doeth what his minde desireth.

14 For he will perfourme that, which is decreed of me, and *i* many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afrayde of him.

16 For God *k* hath softened mine heart, & the Almighty hath troubled me.

17 For I am not cut off in *l* darkenesse, but he hath hid the darkenesse from my face.

is not able to attaine to Gods iudgements. *k* That I shoulde not be without feare. *l* He sheweth the cause of his feare,

which is, that he being in trouble, seeth none ende, neyther yet knoweth the cause.

C H A P. XXIIII.

2 *Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked,*

12 *How all things are governed by Gods providence, 17 And the destruction of the wicked.*

Howe shoulde not the times *a* be hidde from the Almighty, seeing that they which know him, see not his *b* dayes?

2 *Some remoue the land markes, that robbe the flockes and feede thereof.*

3 They leade away the asse of the fatherlesse: and take the widowes ox to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hyde them selues *c* together.

5 Beholde, *others* as wilde asses in the *w*engeth the godly. *b* When he punisheth the wicked & rewardeth the good. *c* And for crueltie & oppression dare not shew their faces.

wildernes,

g His woords is more precious vnto me, then the meat wherewith the body is sustained.

h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende.

i In many poyntes man

k That I shoulde

l He sheweth the cause of his feare,

a Thus Iob

speaketh in his

passions and

after the iudgement of the

flesh: that is,

that he seeth

not the thinges

which are done at

times, neither

yet hath a peculiar care

ouer all, because he punisheth not the

wicked, nor re-

d That is, spare
no diligence.

e He and his,
lue by robbing
& murthering.

f Meaning the
poore mans.

g Signifying,
that one wic-

ked man will
not spoile an
other, but for
necessitie.

h The poore
are drinen by
the wicked
into rockes and
holes, where
they can not
lye drie for the
rayne.

i That is, they
fo powle and
pill the poore
widows, that
she can not
haue to sustain
her selfe, that
she may be a-
ble to giue
her childe
sucke.

k That is, his
garment, wher-
with he should
be conered or
clad.

l In such pla-

ces, which are appointed for y purpose: meaning, that those y labour
for the wicked, are pined for hunger. m For the great oppression
and extortion. n Crie out and call for vengeance. o God doeth
not condemne the wicked, but seemeth to passe ouer it by his long
silence. p That is, Gods worde, because they are reprooued there-
by. q By these particular vices, and the licence thereunto, he would
proue that God punisheth not the wicked and rewardeth the iust.

wildernes, goe soorth to their businesse, and
d rise earely for a pray: the wildernes e gi-
ueth him and his children foode.

6 They reape f his prouision in the fieldes,
but they gather the late g vintage of the
wicked.

7 They cause the naked to lodge without
garment, & without couering in the colde.

8 They are wet with the showres of the
mountaines, h and they imbrace the rocke
for want of a couering.

9 They plucke the fatherlesse i from the
breast, and take the pledge k of the poore.

10 They cause him to goe naked without
clothing, and take the glening from the
hungry.

11 They that make oyle l betweene their
walles, and treade their wine presses, suffer
thirst.

12 Men m crie out of the citie, and the
soules of the slaine n crie out: yet God doth
o not charge them with follie.

13 These are they, that abhorre the P light:
they knowe not the wayes thereof, nor con-
tinue in the paths thereof.

14 The murtherer riseth earely and killeth
the poore and the needie: and in the night
he is as a thiefe.

15 The eye also of the q adulterer waiteth
for the twylight, and sayeth, None eye shall

C H A P. XXIIII.

see me, and disguiseth his face.

16 They digge through houses in the darke, which they marked for them selues in the day: they knowe not the light.

17 But the morning is euen to them as the shadowe of death: if one knowe them, they are in the terrours of the shadowe of death.

18 He is swift vpon the waters: their sporation shall be cursed in the earth: he will not beholde the way of the vineyards.

19 As the drie ground & heate consume the snow waters, so shall the graue & the sinners.

20 The pitifull man shall forget him: the worne shall feele his sweetenesse: he shalbe no more remembred, and the wicked shall be broken like a tree.

21 He doth euill intreat the barren, that doth not beare, neither doth he good to the widowe.

22 He draweth also y^e mightie by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not so, where is he? or who will proue me a lyar, and make my wordes of no value?

the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly p^reuented by Gods iudgements. 2 That is, that contrary to your reasoning no man can giue a per^sistent season of Gods iudgements, let me be reproued.

C H A P. XXV.

Bildad prometh that no man is cleane nor without sinne before God.

r He fleeth to the waters for his succour.

f They thinke that all the world is bent against them, and dare not goe by the his way.

t As the drie ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue.

n Though God suffer the wicked for a time, yet their ende shall be most vile destruction, and in this poynt Iob cometh to him selfe & sheweth his confidence.

x He sheweth why the wicked shall not be lamented, because he did not pittie others.

y He declareth that after that

a His purpose
is to proue,
albeit God trie
and assist the
iust, yet soone
after he sedeth
prosperitie, and
because he did
not so to Iob,
he concludeth
y^e he is wicked.
b Who cā hide
him from his
presence?
c That is, be
iust in respect
of God?
d If God shew
his power, the moone and starres cannot haue that light, which is gi-
uen them, much lesse can man haue any excellencie, but of God.

Then answered Bildad the Shuhite, and
sayde,

2 ^a Power and feare ^{is} with him, that
maketh peace in his hie places.

3 Is there any number in his armies? and
vpon whome ^b shall not his light arise?

4 And how may a man ^c be iustified with
God? or how can he be cleane, that is borne
of woman?

5 Beholde, he will giue no light to the
moone, ^d and the starres are vncleane in his
fight.

6 Howe much more man, a worme, euen
the sonne of man, *which is but a worme?*

C H A P. XXVI.

*Iob sheweth that man can not helpe God, & pro-
ueth it by his miracles.*

a Thou cōclu-
dest nothing:
for neither
thou helpest
me, which am
desitute of all
helpe, neither
yet speakest
sufficiently on
Gods behalfe,
who hath no
need of thy
defence.

b But thou
dost not applie
it to y^e purpose.

c That is, mo-
ueth thee to
speake this?

d Iob begin-
neth to declare the force of Gods power & prouidence in y^e mines &

metals in the deepe places of the earth. **e** There is nothing hid in
the bottome of the earth, but he seeth it. **f** Meaning, the grane
wherein things putrifie.

Vt Iob answered, and said,

2 ^a Whome helpest thou? him that
hath no power? sauest thou the arme
that hath no strength?

3 Whome counselest thou? him that
hath no wisdom? thou ^b shewest right well
as the thing is.

4 To whom doest thou declare *these*
wordes? or whose spirite ^c commeth out of
thee?

5 The ^d dead things are formed vnder the
waters, and neere vnto them.

6 The graue is ^e naked before him, and
there is no couering for ^f destruction.

C H A P. XXVII.

7 He stretcheth out the
emptie place, and hangeth the earth vpon
nothing.

8 He bindeth the waters in his cloudes, &
the cloude is not broken vnder them.

9 He holdeth backe the face of his throne:
and spreadeth his cloude vpon it.

10 He hath set boundes about the waters,
vntill the day and night come to an end.

11 The pillars of heauen tremble & quake
at his reproofe.

12 The sea is calme by his power, and by
his vnderstanding hee smiteth the pryde
thereof.

13 His Spirite hath garnished the hea-
uens, and his hand hath formed the crooked
serpent.

14 Loe, these are part of his wayes: but
howe litle a portion heare we of him?
and who can vnderstand his fearefull
power?

serpent, because of the crookednesse. m If these fewe things, which
we see daily with our eyes, declare his great power and providence,
howe much more would they appeare, if we were able to compre-
hende all his woorkes?

C H A P. XXVII.

3 The constancie and persitnesse of Iob. 13 The
reward of the wicked and of the tyrants.

Moreouer Iob proceeded and conti-
nued his parable, saying,

2 The liuing God hath taken away
my iudgement: for the Almighty hath
put my soule in bitternesse.

3 Yet so long as my breath is in me, and
the Spirit of God in my nostrils,

4 My lippes surely shall speake no wicked-

g He causeth
wholes heauen
to turne about
the North-pole.
h That is, he
hideth the hea-
uens, which are
called his
throne.

i So long as
this world en-
dureth.

k Not that
heauen hath
pillars to vp-
holde it, but he
speaketh by a
similitude,
as though he
would say, The
heauen it selfe
is not able to
abide his re-
proche.

l Which is a
figre of starres
facioned, like a

a He hath so
fore afflicted
me, that men
can not iudge
of mine vprigh-
nesse: for they
iudge onely by
outward signes.

b Howsoever
men iudge of
me, yet will I
not speake co-
trary to that,
which I haue
said, and so doe
wickedly in
betraying the
trueth.

c Which con-
demne me as a
wicked man,
because the
hand of God is
vpon me,

d I wil not co-
fesse that God
doeth thus pu-
nish me for my
finnes.

e Of my life
past.

f What aduan-
tage hath the
dissembler to
gaine neuer so
much, seeing
he shall lose his
owne soule?

g That is, what
God reserueth
to him selfe, &
whereof he gi-
ueth not the
knowledg to
all.

h That is, these
secret iudge-
ments of God,
and yet do not
vnderstand the.

i Why main-
taine you then this error?

k Thus will God order the wicked,
and punish him, euen vnto his posteritie.

ness, ^b and my tongue shall vtter no deceit.
5 God forbid, that I should ^c iustifie you:
vntill I dye, I will neuer take away mine
^d innocencie from my selfe.

6 I will keepe my righteousness, and will
not forsake it: mine heart shall not reprove
me of my ^e dayes.

7 Mine enimie shalbe as the wicked, & he
that riseth against me, as the vnrighteous.

8 For what hope hath the hypocrite whe
he hath heaped vp riches, if God take away
his soule?

9 Will God heare his crye, when trouble
commeth vpon him?

10 Will he set his delight on the Almightie?
will he call vpon God at all times?

11 I will teach you *what is* in the hand of
God, & I will not conceale that which is
with the Almighty.

12 Behold, all ye your selues ^b haue seene it:
why then doe you thus vanish ⁱ in vanitie?

13 This is the ^k portion of a wicked man
with God, and the heritage of tyrants,
which they shall receiue of the Almighty.

14 If his children be in great number, the
sworde shall destroy them, and his posteritie
shall not be satisfied with bread.

15 His remnant shall be buried in death,
and his widowes ^l shall not weepe.

16 Though he shoulde heape vp siluer as
the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall
put it on, and the innocent shal deuide the
siluer.

C H A P. XXVIII.

- 18 He buildeth his house as the ^m moth, & ^m Which breedeth in another mans possession or garment, but is soone shaken out.
- 19 When the rich man sleepeth, ⁿ hee shall not be gathered *to his fathers*: they opened their eyes, and he was gone.
- 20 Terroures shall take him as waters, and a tempest shall cary him away by night.
- 21 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.
- 22 And God shall cast vpon him & not spare, ⁿ He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.
- 23 *Euery man* shall clap their handes at him, and hisse at him out of their place.

C H A P. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

THe siluer surely hath his veine, ^a and the gold his place, *where they take it.*

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darkenes, ^b and he tryeth the perfection of all things: he setteth a bond of darkenes, & of ^y shadow of death.

4 The flood breaketh out against the ^c inhabitant, and the waters ^d forgotten of ^y foot, being higher then man, are gone away.

5 Out of the same earth commeth ^e bread, and vnder it, as it were fire is turned vp.

6 The stones thereof *are* a place of ^f saphirs, and the dust of it *is* gold.

7 There is a path which no foule hathe thereby. ^d Which a man cannot wade through. ^e That is, corne,

and vnderneath is brimstone or cole, which easily conceineth fire. ^f Hee alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beastes can enter.

knownen,

known, neither hath the kites eye seene it.
8 The lions whelps haue not walked it, nor the lion passed thereby.

¶ After that hee hath declared the wisdom of God in the secrets of nature, he describeth his power.

¶ Though Gods power and wisdom may be vnderstand in earthly things, yet his heavenly wisdom cannot be attained vnto.

¶ It is too high a thing for man to attaine vnto in this world.

¶ It can neither be bought for gold, nor precious stones, but is onely the gift of God.

¶ Which is thought to be a kinde of precious stone.

¶ Meaning, that there is no natural meanes whereby man might attaine to the heavenly wisdom: which hee meaneth by the soules, that as he lie.

9 He putteth his hand vpon the rocks, and ouerthroweth the mountaines by the rootes.
10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisdom found? & where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in mee: the sea also saith, It is not with me.

15 Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The golde nor the crySTALL shalbe equal vnto it, nor the exchange shalbe for plate of fine gold.

18 No mention shalbe made of corall, nor of the Iagabish: for wisdom is more precious then perles.

19 The Topaze of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdom? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the soules of the heauen?

22 Destruction and death say, Wee haue heard

C H A P. XXIX.

heard the same thereof with our eares.

23 *But* God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the lightening of the thunders,

27 Then did he see it, & counted it: he prepared it and also considered it.

28 And vnto man he saide, Beholde, * the feare of the Lord is wisdom, and to depart from euil is vnderstanding.

C H A P. XXIX.

1 *Iob complayneth of the prosperitie of the time past.* 7. 21 *His autoritie,* 12 *Iustice and equitie.*

SO Iob proceeded and continued his parable, saying,

2 Oh that I were as "in times past, when God preferued me!

3 When his ^a light shined vpon mine head: and when by his light I walked through the ^b darkenes,

4 As I was in the dayes of my youth: when ^c Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with mee, and my children round about me:

6 When I washed my paths ^d with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, *even* to the iudgement seat, and when I caused them to prepare my seat in the streets.

a He maketh God onely the author of this wisdom, and the giver thereof.

Prou. 1. 7.

o He declareth that man hath so much of this heavenly wisdom, as hee sheweth by fearing God, and departing from euil.

"Ebr. memories before.

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes hee declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.

8 The

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wisdom.

g All ^y heard me, praised me.

h Testifying that I did good iustice.

i Because his aduersaries did so much charge him wth wickednes, he is compelled to render a count of his life.

k That is, I did succour him ^y was in distresse, and so hee had cause to praise me.

l I delighted to do iustice, as others did to weare costly apparel.

m That is, at home in my bed without all trouble, and vnquietnesse.

n My felicitie doeth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

8 The yong men sawe mee, and ^e hid themselves, and the aged arose, and stood vp.

9 The princes stayed talke, and layed their hand on their ^f mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofof their mouth.

11 And when the ^g eare heard me, it blessed me: and when the eye sawe *me*, it gaue witness to ^h me.

12 For I deliuered the ⁱ poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 ^k The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put ^l on iustice, and it couered me: my iudgement *was* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *when* I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, & ^{plucked} the pray out of his teeth.

18 Then I said, I shall die in my ^m nest, and I shall multiply *my* dayes as the sand.

19 *For* my roote is ⁿ spred out by the water, and the dew shall lye vpon my branch.

20 My glory shal renue toward me, and my bowe shalbe restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke ^o dropped vpon them.

23 And they wayted for mee, as for the raine, and they opened their mouth ^p as for the
the

CHAP. XXX.

the latter raine.

24 If I ^q laughed on them, they beleeued it not: neither did they cause the light of my countenance ^r to fall.

25 I appointed out ^f their way, and did sitte as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners. me, & cause me to be angry. ^f I had them at commandement.

CHAP. XXX.

1 *Iob complaineth that hee is contemned of the most contemptible, 11. 21 Because of his aduersitie and affliction. 23 Death is the house of all flesh.*

BUt nowe they that are yonger then I, ^a mocke mee: yea, they whose fathers I haue refused to set with the ^b dogs of my flockes.

2 For whereto should the strength of their handes haue serued me, *seeing* age ^c perished in them?

3 For pouertie and famine *they were* solitarie, fleeing into ^f wildernesse, *which is* darke, desolate and waste.

4 They cut vp || nettels by the bushes, and the iuniper rootes *was* their meate.

5 They were ^d chased forth fro among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the cleftes of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 *They were* the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their ^e song, and I am their talke.

10 They

^q That is, they thought it not to be a iest, or they thought not ^y I would condescend vnto them.

^r They were afraid to offend

^a That is, mine estate is changed, and where as before ^y ancient men were glad to doe me reuerence, the yong men now contemne mee. ^b Meaning, to be my shepherds, or to keepe my dogges.

^c That is, their fathers died for famine before they came to age.

^d *For, malices.* Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, & lewd fellows, such as he here describeth.

^e They make songs of mee, & mocke at my miserie.

f God hath taken from me the force, credit & autoritie, wherewith I kept them in subiection.

g He sayd that the yong men when they saw him, hid themselves, as Chap. 29.8, and now in his misery they were impudent and licentious. h That is, they sought by all means how they might destroy me.

i They neede none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life sayleth me, & I am as halfe dead. m Meaning, sorowe.

n That is, God hath brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction,

whereby hee was caried beside himselfe. p Hee compareth his afflictions to a tempest or whirle winde.

ro They abhorre me, & flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my f cord and humbled mee, & they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pulht my feete, and haue trode on me as on the h paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none i helpe.

14 They came as a great breach of waters, & vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is now l powred out vpon mee; and the dayes of affliction haue taken hold on me.

17 m It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garmēt changed, which compasseth me about as the collar of my coate.

19 n He hath cast mee into the myre, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare me, neither regardest me, when I stand vp.

21 Thou turnest thy selfe o cruelly against me, & art enemie vnto me with the strength of thine hand.

22 Thou takest mee vp and caufest mee to ride vpon the p winde, and makest my

|| strength

CHAP. XXXI.

|| strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the liuing.

24 Doubtles none can stretch his hand vnto y^e graue, though they cry in his destructiō.

25 Did not I weepe with him that was in trouble? was not my soule in heauines for the poore?

26 Yet when I looked for good, & euil came vnto me: and when I waited for light, there came darkenes.

27 My bowels did boile without rest: for the dayes of affliction are come vpon me.

28 I went mourning ^s without sunne: I stood vpon in the congregation ^t and cryed.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpon mee, and my bones are burnt with ^x heate.

31 Therfore mine harpe is turned to mourning, & mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his lining, & number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine ^a eyes: why then should I thinke on ^b a maid?

2 For what portion should I haue of God from aboue? and what inheritance of the Almightye from on hie?

3 Is not destructiō to the wicked, & strange punishment to ^c the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steps?

I Or, wifdame, or Lawe.

q None can deliuer mee thence though they lament at my death.

r In stead of cōsorting they mocked at me. f. Not deliting in any worldly thing, no not so much as in the vse of ^y sunne.

t Lamenting them that were in affliction, & mouing others to pity them.

u I am like the wilde beastes that desire most solitary places.

x With the heat of affliction,

a I kept mine eyes from all wanton lookes.

b Would not God then haue punished me?

c Iob declarereth that the feare of God was a bridle to stay him from all wickednes.

d He sheweth
wherin his vp-
rightnesse stan-
deth, that is, in
asmuch as he
was blamelesse
before men,
and sinned not
against the se-
cond table.

e That is, hath
accomplished
the lust of mine
eye.

f According to
the curse of
the Law, Dent.
28.33.

g Let her be
made a stone.

h He sheweth
that albeit man
neglect the pu-
nishment of ad-
ulterie, yet the
wrath of God
wil neuer cease
till such be de-
stroyed.

i When they
thought them-
selues euil in-
treated by me.

k If I had op-
pressed others,
how should I
haue escaped
Gods iudge-
ment?

l Hee was mo-
ued to shew pi-
tie vnto ser-
uantes, because
they were Gods
creatures as he was.

n He nourished

5 If I haue walked in vanitie, or if my foote
hath made haste to deceite,

6 Let God weygh mee in the iust balance,
and he shall know mine ^d vprightnes.

7 If my step hath turned out of the way, or
mine heart hath ^e walked after mine eye, or
if any blot hath cleaued to mine handes,

8 Let me sowe, and let another ^f eate: yea,
let my plants be rooted out.

9 If mine heart hath bene deceiued by a
woman, or if I haue layd waite at the doore
of my neighbour,

10 Let my wife ^g grinde vnto another man,
and let other men bowe downe vpon her.

11 For this is a wickednes, and iniquitie to
be condemned:

12 Yea, this is a fire that shall deuoure ^h to
destruction, and which shall roote out all
mine increase.

13 If I did contemne the iudgement of my
seruant, and of my mayde, when they ⁱ did
contend with me,

14 What then shall I doe when ^k God stan-
deth vp? and when hee shall visite *me*, what
shall I answere?

15 Hee that hath made me in the wombe,
hath he not made ^l him? hath not hee alone
facioned vs in the wombe?

16 If I restrained ^y poore of *their* desire, or
haue caused ^y eyes of the widowe ^m to fayle,

17 Or haue eaten my morsels alone, & the
fatherlesse hath not eaten thereof,

18 (For from my youth he hath growen vp
with mee ⁿ as *with* a father, and from my

^m By long wayting for her re-
quest. ⁿ He nourished ^y fatherlesse & maintained ^y widowes cause,
mothers

CHAP. XXXI.

mothers wōbe I haue bin a guyde vnto her)

19 If I haue seene any perushe for want of clothing, or any poore without couering,

20 If his loynes haue not blessed mee, because he was warmed with the fleece of my sheepe,

21 If I haue lift ° vp mine hand against the fatherles, when I saw that I might helpe him in the gate,

22 Let mine P arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was q feateful vnto mee, and I could not *be deliuered* from his highnes.

24 If I made golde mine hope, or haue said to the wedge of gold, *Thou* art my cōfidece,

25 If I reioyced because my substance was great, or because mine hande had gotten much,

26 If I did beholde the r sunne, when it shined, or the moone, walking in *her* brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine r hand,

28 (This also had bin an iniquitie to be cōdemned: for I had denyed the God r aboue)

29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,

30 Neyther haue I suffered my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my "tabernacle say, Who shal giue vs of his flesh? we can not be satisfied.

32 The stranger did not lodge in the street, *but* I opened my doores vnto him, that went by the way.

o To oppress him & do him iniurie.

p Let me rotte in pieces.

q I refrained not frō sinning for feare of mē, but because I feared God.

r If I was proude of my worldly prosperitie & felicitie, which is meant by the shining of the sunne & brightnes of the moone.

s If mine own doings delighted me.

t By putting confidence in any thing, but in him alone.

u My seruants moued me to be reuenged of mine enemy, yet did I neuer wish him hurt.

x And not confessed it freely: whereby it is evident that he iustified himself before men & not before God.

y That is, I reuerenced the most weake & contemned, & was affrayde to offend them.

z I suffered thee to speake euil of me & went not out of my house to reuenge it.

a This is a sufficient token of my righteousness, y God is my witness and wil iustifie my cause.

b Should not this booke of

his accusations be a prayse and commendation to me? c I wil make him a count of all my life, without feare. d As though I had withholden their wages that laboured in it. e Meaning, that he was no briber nor extortioner. f That is, the talke which he had with his three friendes.

33 IF I haue hid x my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I coulde haue made afraide a great multitude, yet the most contemptible of the families did y feare mee: so I kept z silence, and went not out of the doore.

35 Oh that I had some to heare me! behold my a signe that the Almighty will witness for me: though mine aduersary should write a booke against me,

36 Would not I take it vpon my shoulder, and binde it as b a crowne vnto me?

37 I wil tell him the number of my goings, and go vnto him as to a c prince.

38 If my lande d cry against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without siluer: or if I haue grieved e the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 Elisha reproveth them of follie. 2 Age maketh not a man wise, but the Spirit of God.

SO these three men ceased to answer Iob, because he eesteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the a Buzite, of the familie of b Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified himselfe

1 Eb. was iust in his owne eyes.

2 Which came of Buz y sonne of Nahor Abrahams brother.

b Or, as the Chaldee paraphrast readeth, Abrah.

selfe

C H A P. XXXII.

selfe ^e more then God.

3 Also his anger was kindled against his three friendes, because they could not finde an answer, *and yet* condemned Iob.

4 (Nowe Elihu had wayted till Iob had spoken: for ^d they were more auncient in yeres then he)

5 So when Elihu sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, and sayd, I am yong in yeres, & ye are ancient: therfore I doubted, and was afrayd to shewe you mine opinion.

7 For I said, The dayes ^e shal speake, & the multitude of yeres shal teache wisdom.

8 Surely there is a spirite in man, ^f but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not *alway* wise, neither do the aged *alway* vnderstand iudgement.

10 Therfore I say, Heare me, *and* I wil shew also mine opinion.

11 Beholde, I did wayte vpon your wordes, *and* hearkened vnto your knowledge, whiles you sought out ^g reasons.

12 Yea, when I had considered you, lo, there was none of you that reprobued Iob, nor answered his wordes:

13 Least ye should saye, We haue ^h founde wisdom: for God hath cast him downe, *and* no man.

14 Yet hath ⁱ he not directed *his* wordes to mee, neyther will I answer ^k him by your wordes.

15 Then they fearing, answered no more, *but*

^e By making himselfe innocent, and by charging God of rigour.

^d That is, the three mentioned before.

^e Meaning, the ancient, which haue experience.

^f It is a special gift of God that man hath vnderstanding, & commeth neither of nature nor by age.

^g To prooue that Iobs affliction came for his finnes.
^h And flatter your selues, as though you had ouercome him.

ⁱ To wit, Iob.
^k He useth almost the like arguments, but without tanning, and reproches.

I I haue con-
ceined in my
minde great
store of reasons.
m I wil neither
haue regard to
riches, credit,
nor autoritie,
but will speake
f^y very trueth.
n The Ebrew
word signifieth
to change the
name, as to call
a foole a wise
man meaning,
that he woulde
not cloke the
trueth to flat-
ter men.

left off their talke.

16 When I had waited (for they spake not,
but stooode still and answered no more)

17 Then answered I in my turne, & I shew-
ed mine opinion.

18 For I am full of^l matter, and the spirite
within me, compelleth me.

19 Beholde, my bellie is as the wine, which
hath no vent, and like the newe bottels that
braist.

20 Therefore will I speake, that I may take
breath: I wil open my lippes, & wil answere.

21 I wil not now accept the person of man,
m neither wil I giue titles to man.

22 For I may not giueⁿ titles, least my Ma-
ker should take me away suddenly.

C H A P. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth
that God hath diuers meanes to instruct man
& to draw him from sinne. 19. 29 He afflic-
teth man & suddenly deliuereth him. 26 Man
being deliuered, giueth thanks to God.

W Herefore Iob, I pray thee, heare my
talke, & hearken vnto al my words.

2 Beholde now, I haue opened my
mouth: my tōgue hath spoken in my mouth.

3 My wordes are in the vprightnes of mine
hart, & my lips shal speake pure knowledge.

4 The^a Spirit of God hath made me, and
the breath of the Almighty hath giuen mee
life,

5 If thou canst giue mee answer, prepare
thy selfe and stand before me.

6 Beholde, I am according to thy wishe in
b Gods steade: I am also formed of the clay.

a I cōfesse the
power of God,
and am one of
his, therefore
thou oughtest
to heare me.
b Because Iob
had wished to
dispute his
cause wth God,
Chap. 16. 21, so
that he might
do it without
feare, Elihu
saith, he will
reason in Gods
stead, whom he
needeth not to
feare, because he is a man made of the same matter that he is.

7 Behold,

C H A P. XXXIII.

7 Behold, my terrour shall not feare thee,
neither shall mine hande ^c bee heauie vpon
thee.

8 Doubtles thou hast spokē in mine eares,
and I haue heard the voyce of *thy* wordes.

9 I am ^d cleane, without sinne: I am inno-
cent, and there is none iniquitie in me.

10 Lo, he hath found occasions against me,
and counted me for his enemye.

11 He hath put my feete in the stockes, and
looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right:
I will answere thee, that God is greater then
man.

13 Why doest thou strue against him? for
he doth not ^e giue account of all his matters.

14 For God speaketh ^f once or twise, & one
seeth it not.

15 In dreames and ^g visions of the nyght,
when sleepe falleth vpon men, & they sleepe
vpon *their* beds,

16 Then he openeth the eares of men, euen
by their corrections, *which* he ^h had sealed,

17 That he might cause man to turne away
from *his* enterpryse, and that hee might hide
the ⁱ pride of man,

18 And keepe backe his soule from the pit,
and that his life shoulde not passe by the
sworde.

19 Hee is also stricken with sorowe vpon his
bed, and the griefe of his bones *is* sore,

20 So that his ^k life causeth him to abhorre
bread, and his soule daintie meate.

messenger. ^h That is, determined to send vpon them. ⁱ He shew-
eth for what ende God sendeth afflictions: to beate down mans pride,
and to turne from euil. ^k That is, his painefull and miserable life.

^c I will not
handle thee so
roughly as
these others
have done.

^d He repeateth
Iobs wordes,
whereby he
protasted his
innocencie in
diuers places;
but specially in
the 19. 26. and
30. Chap.

^e The cause of
his indgements
is not alwayes
declared to
man.

^f Though God
by sundry ex-
amples of his
iudgements
speake vnto
man, yet the
reason thereof
is not knowne:
yea and though
God shoulde
speake, yet he
is not vnder-
stand.

^g God, saith
he, speaketh
commonly either
by visions to
teach vs the
cause of his
iudgements, or
els by afflicti-
ons, or by his

I To them that
shal bury him.

m A man sent
of God to de-
clare his will.

n A singular
man, & as one
chosen out of a
thousand,

which is able
to declare the
great mercies
of God vnto
sinners: and

wherein mans
righteousnes
standeth, which
is through the
iustice of Iesus
Christ & faith
therein.

o He sheweth
that it is a sure
token of Gods
mercie toward
sinners, when
he causeth his
worde to be
preached vnto
them.

p That is, the
minister shal
by preaching
of the worde
pronounce vn-
to him the for-
giuenes of his finnes.

q He shal feele Gods fauour and reioyce: de-
claring hereby, wherein standeth the true ioy of the faithfull: and that
God wil restore him to health of body, which is a token of his blessing.

r God wil forgive his finnes & accept him as iust. s That is, done
wickedly. t But my sinne hath bene the cause of Gods wrath toward
me. u God wil forgive the penitent sinner. x Meaning oft times,

such as oft as a sinner doeth repeat.

21 His flesh faileth that it cannot be seene,
and his bones which were not seene, clatter.

22 So his soule draweth to the graue, & his
life^l to the buriers.

23 If there be a^m messenger with him, or an
interpreter, one of a thousandⁿ to declare
vnto man his righteousness,

24 Then will hee haue^o mercie vpon him,
and will say, p Deliuer him, that he goe not
downe into the pitte: for I haue receyued a
reconciliation.

25 Then shall his flesh bee. q as fresh as a
childe, and shal returne as in the dayes of his
youth.

26 He shall pray vnto God, and he will be
fauourable vnto him, and he shal see his face
with ioye: for he will render vnto man his^r
righteousnes.

27 He looketh vpon men, and if one saye, I
haue sinned, and^t peruered righteousness, &
it did not profite^t me,

28 u He wil deliuer his soule from going in-
to the pit, and his life shal see the light.

29 Lo, al these things wil God worke xtwise
or thrise with a man,

30 That he may turne backe his soule from
the pitte, to be illuminate in the light of the
liuing.

31 Marke well, O Iob, & heare me: keepe
silence, and I wil speake.

C H A P. XXXIIII.

- 32 If there be y matter, answere mee, and y If thou speake: for I desire to ² iustifie thee. doubt of any thing, or see occasion to speake against it.
- 33 If thou hast not, heare mee: holde thy tongue, and I wil teache thee wisdom.
- it. 2 That is, to shew thee, wherein mans iustification consisteth.

C H A P. XXXIIII.

- 5 *Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.*

Moreouer Elihu answered, and sayd,
² Heare my wordes, ye ² wise men, and hearken vnto mee, ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke ^b iudgement among vs, & let vs knowe among our selues what is good.

5 For Iob hath sayde, I am righteous, and God hath taken ^c away my iudgement.

6 Shoulde I lie in my ^d right, my wound of the arrow is ^e grievous without my sinne.

7 What man is like Iob, that drinketh ^f scornfulnes like water?

8 Which goeth in the ^g company of them that worke iniquitie, and walketh with wicked men?

9 For he hath said, ^h It profiteth a man nothing that he should ⁱ walke with God.

10 Therefore hearken vnto me, yee men of wisdom, God forbid that wickednesse

like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements. ^h He wrasteth Iobs wordes, who sayde that Gods children are oft times punished in this world, & the wicked go free. ⁱ That is, line godly, as Gen. 3. 22.

a Which are esteemed wise of the world.

b Let vs examine the matter vprightly.

c That is, hath afflicted me without measure.

d Should I say, I am wicked, being an innocent?

e I am forer punished, then my sinne deserueth.

f Which is compelled to receive the re-proche and scornes of many for his foolish wordes.

g Meaning, that Iob was

should be in God, and iniquitie in the Almighty.

11 For he wil render vnto man *according to* his worke, and cause euery one to finde according to his way.

12 And certainly God wil not do wickedly, neither will the Almighty peruert iudgement.

Chap. 3. 23.

13 Whome * hath he appoynted ouer the earth beside himselfe? or who hath placed the whole worlde?

14 If ^k he set his heart vpon man, & gather vnto himselfe his spirit ^l and his breath,

15 All flesh shall perish together, and man shal returne vnto dust.

16 And if thou hast vnderstanding, heare this & hearken to the voyce of my wordes.

17 Shall hee that hateth iudgement, ^m gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou saye vnto a King, *Thou art* ⁿ wicked? or to princes, *Ye are* vngodly?

19 *How much lesse* to him that accepteth not the persons of princes, & regardeth not the riche, more then the poore? for they be all the worke of his handes.

20 They shall dye suddenly, ^o and the people shalbe troubled at midnight, ^p and they shal passe forth and take away the mightie without hand.

21 For his eyes *are* vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not laye on man so much, that

^k To destroy him.

^l The breath of life, which he gane man.

^m If God were not iust, howe could he gouerne ^y world?

ⁿ If man of nature feare to speake euill of such as haue power, then ought they to be afraide to speake euill of God.

^o When they looke not for it.

^p The messengers or visitation that God shal send.

CHAP. XXXIIII.

that he should ^q enter into iudgement with God.

24 He shal breake the mightie wout ^r seeking, and shal set vp other in their stead.

25 Therfore shal he declare their ^s works: he shal turne the ^t night, and they shal be destroyed.

26 Hee striketh them as wicked men in the places of the ^u seers,

27 Because they haue turned backe from him, and would not consider all his waies:

28 So that they haue caused the voyce of the poore to ^x come vnto him, and he hath heard the crie of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether *it be* vpon nations, or vpon a man only?

30 Because the ^y hypocrite doth reigne, and because the people are snared.

31 Surely *it appertaineth* vnto God ^z to say, I haue pardoned, I wil not destroy.

32 ^a But if I see not, teach thou me: if I haue done wickedly, I wil doe no more.

33 Will hee performe the thing through ^b thee? for thou hast reprooued ^c it, because that thou hast chosen, and not I. now speake what thou knowest.

34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.

signe that God hath drawne backe his countenance and fauour from that place. ^z Onely it belongerh to God to moderate his corrections, and not vnto man. ^a Thus Elihu speaketh in the person of God, as it were mocking Iob because hee would bee wiser then God.

^b Wil God vse thy counsell in doing his workes? ^c Thus he speaketh in the person of God, as though Iob shoulde chuse and refuse affliction at his pleasure.

^q God doth not afflict man above measure, so that he should haue occasion to contende with him.

^r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

^s Make them manifest that they are wicked.

^t Declare the things ^y were hid.

^u Meaning, openly in the sight of all men.

^x By their cruelty, and extortion.

^y When tyrants sit in ^y throne of iustice, which vnder pretence of executing iustice are but hypocrites and oppress the people, it is a

d That he may
spake as much
as hee can, that
we may answer
him and all the
wicked y^e shall
vse such argu-
ments.

e He standeth
stubbornely in
y^e maintenance
of his cause.

a Iob neuer
spake these
words: but be-
cause he main-
teined his inno-
cency, it seemed
as though hee
would say, that
God tormeted
him without
iust cause.

b Such as are in
y^e like error.

c If thou canst
not control the
cloudes, wilt
thou presume
to instruct
God?

d Neither doth
thy sinne hurt
God, nor thy
iustice profite
him: or he will
be glorified
without thee.

e The wicked
may hurt man
& cause him to
cry, who if hee

sought to God, which sendeth comfort, should be deliuered.

35 Iob hath not spoken of knowledge, nei-
ther were his woordes according to wise-
dome.

36 I desire that Iob may be^d tried, vnto
the ende touching the answers for wicked
men.

37 For he^e addeth rebellion vnto his sinne:
he clappeth his hands among vs, and multi-
plieth his wordes against God.

C H A P. XXXV.

6 Neither doth godlinesse profit, or vngodlinesse
hurt God, but man. 13 The wicked cry vn-
to God and are not heard.

E Lihu spake moreouer, and said,
2 Thinkest thou this right, that thou
hast saide, I am^a more righteous then
God?

3 For thou hast sayde, What profiteth it
thee and what aualeth it me, to purge me
from my sinne?

4 Therefore will I answer thee, and thy
b companions with thee.

5 Looke vnto the heauen, and see and be-
hold the^c clouds which are hier then thou.

6 If thou sinnest, what doest thou^d against
him, yea, when thy sinnes be many, what
doest thou vnto him?

7 If thou be righteous, what giuest thou vn-
to him? or what receiueth he at thine hand?

8 Thy wickednes may hurt a man as thou
art: and thy righteousness may profite the
sonne of man.

9 They cause manie that are oppressed,
e to crie, which crie out for the violence of
the mightie.

C H A P. XXXVI.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then *y* beastes of the earth, and giueth vs more wisdom then the soules of the heauen.

12 Then they crie because of the violence of the wicked, but *f* he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, *g* yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count *the euill* with great extremitie,

16 Therefore Iob *h* openeth his mouth in vaine, & multiplieth wordes without knowledge.

C H A P. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

Elihu also proceeded and saide,

2 Suffer me a litle, and I will instruct thee: for *I haue* yet to speake on Gods behalfe.

3 I wil fetch *a* my knowledge a farre off, & wil attribute righteousness vnto my Maker.

4 For truely my words shall not be false, and he that is *b* perfit in knowledge, *spea- keth* with thee.

5 Beholde, the mighty God casteth away none that is *c* mighty & valiant of courage.

c Strong and constant, and of vnderstanding: for these are the gifts of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.

f Because they pray not in faith as feeling Gods mercies.

g God is iust, howsoeuer thou iudgest of him.

h For if he did punish thee, as thou deseruest, thou shouldst not be able to open thy mouth.

a He sheweth that when we speake of God, we must lift our spirites more hie, then our naturall sense is able to reach.

b Thou shalt perceine that I am a faithfull instructor, and that I speake to thee in the name of God.

d Therefore he will not pre-
serue the wic-
ked: but to the
humble and af-
flicted heart he
will shew grace
e He prefer-
reth the godly
to honour.

f He wil mone
their heartes
to feele their
finnes y they
may come to
him by repen-
tance, as he did
Manasseh.

Isa. i. 19.

g That is, in
their follie or
obstinatio, and
so shalbe cause
of their owne
destruction.

h Which are
maliciously bet
against God, &
flatter them-
selues in their
vices.

i When they
are in affliction
they seeke not
to God for suc-
cour, as Asa,
2. Chro. 16. 12.
Rewel. 16. 11.

k They die of
some vile death
& that before
they come to

age. l If thou haddest bin obedient to God, he would haue brought thee to libertie and weakth. m Thou art altogether after the maner of the wicked: for thou dost murmur against the iustice of God.

6 d He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 Hee withdraweth not his eies from the righteous, but they are with e Kings in the throne, where hee placeth them for euer: thus they are exalted.

8 And if they be bound in fetters, and tied with the cordes of affliction,

9 Then will he shew them their f worke & their sinnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they retume from iniquitie.

11 * If they obey and serue him, they shall ende their daies in prosperitie, and their yerres in pleasures.

12 But if they wil not obey, they shall passe by the sworde, and perishe g without know-ledge.

13 But the hypocrites h of heart increase the wrath: for they i call not when he bindeth them.

14 Their soule dieth in k youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the streight place into a broad place and not shut vp beneath: and l that which resteth vpon thy table, had bene ful of fat.

17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintaine all things.

CHAP. XXXVI.

18 ^a For Gods wrath is, least he should take thee away in *thine* abundance: for no multitude of giftes can deliuer thee.

19 Wil he regard thy riches? *he regardeth* not golde, nor all them that excell in strength.

20 ^o Be not carefull in the night, howe hee destroieth the people out of their place.

21 Take thou heede: looke not to P iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember ^y thou magnifie his worke, which men behold.

25 All men see it, and men beholde it ^q a farre off.

26 Behold, God *is* excellent, ^r & we knowe him not, neither can the number of his yerres be searched out.

27 When hee restraineth the drops of water, the raine ^f powreth downe by the vapour thereof,

28 Which *raie* the cloudes do drop and let fall abundantly vpon man.

29 Who can knowe the deuisions of the clouds, & the thunders of his ^t tabernacle?

30 Behold, he spreadeth his light vpon ^u it, and couereth the ^x bottome of the sea.

31 For thereby he iudgeth ^y the people, & giueth meate abundantly.

Hee lech the Tabernacle of God. ^a Vpon the cloude. ^x That men can not come to the knowledge of the springs thereof. ^y Hee sheweth that the raine hath double vse: the one that it declarcth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the lande fruitfull.

n God doth punish thee, least thou shouldest forget God in thy wealth and so perishe.

o Be not thou curious in seeking the cause of Gods iudgements, whē he destroieth a nation.

p And so murmur against God through impaciencie.

q The workes of God are so manifest, that a man may see them a far off, and know God by the same.

r Our infirmity hindereth vs: so, that we can not ataine to the perfect knowledge of God.

f That is, the raine cometh of those drops of water, which hee keepeth in the cloudes.

t Meaning, of the cloudes, which hee cal-

x That men can not come to the knowledge of the springs thereof. y Hee sheweth that the raine hath double vse: the one that it declarcth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the lande fruitfull.

2 That is, one
cloud to dash
against ano-
ther.

a The colde va-

pour sheweth him: that is, the cloud of the hote exhalation, which be-
ing taken in the colde mounteth vp towards the place where the fire
is, and so anger is ingendred: that is, noise and thunder claps.

C H A P. XXXVII.

2 *Elihu proueth that the vnsearchable wisdom
of God is manifest by his workes,* 4 *As by
the thunders,* 6 *The snow,* 9 *The whirl-
winde,* 11 *And the raine.*

a At the mar-
telling of the
thunder, and
lightnings:

wherby he de-
clareth that y^e
faithfull are

liuely touched
with the maie-
stie of God,
when they be-
holde his
workes.

b That is, the
thunder, wherby
he speaketh to
men to waken
their dulnes, &
to bring them
to the conside-
ration of his
workes.

c Meaning, the
raimes & thun-
ders.

d So that nei-
ther small raine
nor great, snow
nor any thing
else commeth
without Gods
appointment.

e By raines and thunders God causeth men to keepe
themselues within their houses. f In Ebrew it is called the scatter-
ing winde, because it driueth away the clouds and purgeth the aire.

AT this also mine heart is ^a astonied, and
is moued out of his place.

2 Heare the ^b sounde of his voice, and
the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauē,
and his light vnto the endes of the worlde.

4 After it a noise soundeth: he thundreth
with the voice of his maiestie, and hee will
not stay ^c them when his voice is heard.

5 God thundereth marueilously with his
voice: hee worketh great things, which we
knowe not.

6 For he sayth to the snowe, Be thou vpon
the earth: ^d likewise to the small raine and
to the great raine of his power.

7 With the force *thereof* he ^e shutteth vp
euery man, y^e all men may knowe his worke.

8 Then the beasts goe into the denne, and
remaine in their places.

9 The whirlwinde commeth out of the
South, & the colde from the ^f North winde.

10 At the breath of God the frost is giuen,

and

C H A P. XXXVII.

and the breadth of the waters & is made narrowe.

11 He maketh also the clouds to ^h labour, to water *the earth*, and scattereth the cloude of ⁱ his light.

12 And it is turned about by his gouernement, that they may doe whatsoeuer he commandeth them vpon the whole worlde:

13 Whether it be for ^k punishment, or for his land, or of mercy, he causeth it to come.

14 Harken vnto this, O Iob: stand & consider the wonderous workes of God.

15 Didest thou knowe when God disposed them? and caused the ^l light of his cloude to shine?

16 Hast thou knowen the ^m varietie of the cloude, and the wonderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are ⁿ warme, when he maketh the earth quiet through ^y South winde?

18 Hast thou stretched out the heauens, which are strong, and as a molten ^o glasse?

19 Tell vs what we shall say vnto him: for we cannot dispose *our matter* because of ^p darkenesse.

20 Shall it be ^q tolde him when I speake? or shall man speake when he shall be ^r destroyed?

21 And now men see not the light, ^s which bloweth, rather then when any other winde bloweth? ^o For their clearenes.

^p That is, our ignorance: signifying that Iob was so presumptuous that he would controll the workes of God.

^q Hath God neede that any shoulde tell him when man murmureth against him?

^r If God would destroy a man, should he repine? ^s The cloud stoppeth the shining of the sunne, ^y man cannot see it till the winde haue chased away the cloud: and if man be not able to attaine to the knowledge of these things, howe much lesse of Gods iudgements?

shineth

^g That is, is frozen vp and dried.

^h Gather the vapours, and moue to and fro to water the earth.

ⁱ That is, the cloude that hath lightning in it.

^k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour towards man, as Chap. 36. 31.

^l That is, the lightning to breake forth in the cloudes?

^m Which is sometimes changed into raine, or snow, or hail or such like.

ⁿ Why thy clothes should keepe thee warme, when

the Southwind

^o For their

^q Hath God

^r The cloud stoppeth

^s The cloud stoppeth

shineth in the clouds, but the winde passeth and clenseth them.

² In Hebrew, gold: meaning, faire weather and cleare as golde.

³ Meaning, without cause.

22 The ¹ brightnesse commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he ⁴ afflicteth not.

24 Let men therefore feare him: for he will not regarde any that are wise in their owne conceit.

C H A P. XXXVIII.

God speaketh to Iob, and declareth the weaknesse of man in the consideration of his creatures, by whose excellencie the power, iustice & providence of the Creator is knowne.

^a That his wordes might haue greater maiestie, and that Iob might knowe with whome he had to doe.

^b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his owne follie.

^c Because he had wished to

dispute with God, Chap. 33. 3. God reasoneth with him to declare his iustnesse. ^d Seeing he could not iudge of those things which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secrete causes of his iudgements.

Then answered the Lorde vnto Iob out of the ¹ whirlwinde, and saide,

2 Who is this that ^b darkeneth the counsel by wordes without knowledge?

3 Girde vp now thy loynes like a man: I ^c will demaunde of thee and declare thou vnto me.

4 Where wast thou when I laied the ^d foundations of the earth? declare, if thou hast vnderstanding,

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who laied the corner stone thereof?

7 When

CHAP. XXXVIII.

7 When y^e starres of the morning^e praised
me together, and al theⁱ children of God re-
ioyced:

8 Or who hath shut vp the sea with doores,
when it issued and came forth as out of the
wombe:

9 When I made the cloudes as a covering
thereof, and darkenesse as the^e swadeling
bandes thereof:

10 When I stablished my commandement
vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but
no farther; and here^b shal it stay thy proude
waues.

12 Hast thou commaunded theⁱ morning
since thy dayes? hast thou caused the mor-
ning to know his place?

13 That it might rake hold of the corners
of the earth, and that the wicked might be
shaken out of it?

14 It is turned as clay to facion,¹ and all
stand vp as a garment.

15 And from the wicked their light shal-
be taken away, and the hye arme shall be
broken.

16 Hast thou entred into the bottomes of
the sea? or hast thou walked to seeke out
the^m depth?

17 Haue the gates of death bene opened
vnto thee? or hast thou seene the gates of
the shadow of death?

18 Hast thou perceiued the breadth of the
earth? tell if thou knowest all this.

19 Where is the way where light dwelleth?
and where is the place of darkenes,

sea, how much lesse art thou able to comprehend the

e The starres
and diuine crea-
tures are said to
praise God,
because his

power, wisdom
and goodnes is
manifest and
knownen therein.
f Meaning, the
Angels.

g As though
the great sea
were but as a li-
tle babe in the
hds of God to
turne to & fro.

h That is, Gods
decree & com-
mandement, as
verse 10.

i To wit, to
rise, since thou
wast borne?

k Who having
in y^e night bene
giue to wicked-
nes, c^tnot abide
the light, but
hide themselves.

l The earth
which seemed
in the night to
haue no forme;
by the rising of
the sunne is as
it were created
anew, and all
things therein
clad with new
beautie.

m If thou art
not able to
seeke out the
depth of the
counsel of God?

n That thou mightest appoint it his way and limites.

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p The yce covereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring fountes.

r Which starre bringeth in winter.

s Certaine starres so called: some think they were the twelve signes.

t The North starre with those that are about him?

u Canst thou cause the heavenly bodies to have any power over the earthly bodies?

30 That thou ⁿ shouldst receive it in the boundes thereof, and that thou shouldst know the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, and *because* the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the hayle,

23 Which I have ^o hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath deuised the spowtes for the rayne? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernes where there is no man?

27 To fulfill the wilde and waste place, and to cause ^y bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid ^p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of ^q the Pleiades? or loose the bandes of ^r Orion?

32 Canst thou bring forth ^s Mazzaroth in their time? canst thou also guide ^t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set ^u the rule thereof in the earth?

C H A P. XXXIX.

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, here we are?

36 Who hath put wisdom in the ^x reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the ^y bottels of heauen,

38 When the earth groweth into hardnes, ^z and the clottes are fast together?

C H A P. XXXIX.

The bonitie and providence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

Wilt ^a thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

1 When they couch in their places, and remaine in the couert to lye in waite?

2 Who prepareth for the rauens his meat, when his birdes ^b cry vnto God, wandering for lacke of meate?

3 Knowest thou the time when the wilde goates bring forth yong? or doest thou mark when the ^c hindes do calue?

4 Canst thou number the moneths that they ^d fulfil? or knowest thou the time when they bring forth?

5 They bow them selues: they ^e bruse their yong and cast out their sorrowes.

6 Tet their yong waxe fatte, and growe vp with yong? ^e They bring forth with great difficultie.

^x In the secret parts of man.

^y That is, the cloudes, where in the water is contained as in bottels.

^z For when God doth not open these bottels, the earth commeth to this inconueniencie.

^a After he had declared Gods workes in the heauens, hee sheweth his marueilous providence in earth, euen toward the brute beafts.

^b Read Psal. 147. 9.

^c Hee chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.

^d That is, how long they goe

with come: they go foorth and retorne not vnto them.

f That is, the baren ground where no good fruites grow.

g Is it possible to make the vnicorne tame?

signifying that if man cannot rule a creature, that it is much more impossible that hee

should appoint the wisdom of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her egges in the

sand, and because the countrey is hote and the sunne still keepeth them

warme, they are hatched.

i If hee should take care for them.

k That is, to haue a care, and naturall affection toward his yong.

l When the yong ostrich is growen vp, he outrunneth the horse.

8 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wilde asse?

9 *It is I* which haue made y wildernes his house, and the salt places his dwellings.

10 Hee derideth the multitude of the city: he heareth not the cry of the driuer.

11 He seeketh out y mountaine for his pasture, & searcheth after eucry greene thing.

12 Will the vnicorne s serue thee? or will he tary by thy cribbe?

13 Canst thou binde the vnicorne with his band to labour in the furrowe? or wil he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou belecue him, that he wil bring home thy seede, & gather it vnto thy barn?

16 *Hast thou giuen* the pleasant wings vnto the pecoakes? or winges and fethers vnto the ostriche?

17 Which leaueth his egges in the earth & maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruel vnto his yong ones, as they were not his, and is without feare, as if he traueiled i in vaine.

20 For God hath deprived him of k wisdom, and hath giuen him no part of vnderstanding.

21 When l time is, he mounteth on hie: hee
mocketh

CHAP. XXXIX.

mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or couered his necke with ^mneying?

23 Hast thou made him afraide as the grasshopper? his strong neying is fearefull.

24 He ^udiggeth in the valley, & reioyceth in his strength: he goeth forth to meete the harnest *man*.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 *Though* the quier rattle against him, the glittering speare and the shield.

27 He ^oswalloweth the ground for fearcenes and rage, and he beleueth not that it is the noise of the trumpet.

28 Hee saith among the trumpets, Ha, ha: he smelleth the battel as farre off, & the noise of the captaines, and the shouting.

29 Shal the hauke flie by thy wildom, *stretching out* his wings toward the ^pSouth?

30 Doeth the egle mount vp at thy commandement, or make his nest on hie?

31 She abideth & remayneth in the rocke, *even* vpon the top of the rocke, & the tower.

32 From thence she spieth for meate, and her eyes beholde as farre off.

33 His yong ones also sucke vp bloud: and where the slaine *are*, there is she.

34 Moreouer the Lord spake vnto Iob, and said,

35 Is this to ^qlearne, to striue with the Almighty? he that reproveth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am ^rvile: what shal I answer thee? I will lay mine hand vpon my mouth.

m That is, giuen him courage? which is ment by neying and shaking his mane: for with his breath he couereth his necke.

n He beateth with his hoofs.

o He so rideth the ground that it seemeth nothing vnder him.

p That is, when cold commeth, to flie into the warme countries.

q Is this the way for a man that wil learne, to striue with God? which thing he reproveth in Iob.

r Whereby he sheweth that hee repented, and desired pardon for his faulces.

38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no farther.

C H A P. X L.

2 Howe weake mans power is, being compared to the workes of God: 10 VVhose power appeareth in the creation, and governing of the great beastes.

chap. 38. 1.

A Gaine the Lorde answered Iob out of * the whirlewinde, and said,

2 Girde vp nowe thy loynes like a man: I will demanda of thee, and declare thou vnto me.

3 Wilt thou disanull ^a my iudgement? or wilt thou condemne mee, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with ^b maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroade the indignation of thy wrath, and behold euery one that is proude, and abase him.

7 Looke on euery one that is arrogant, & bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, & binde ^c their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can ^d saue thee.

10 ¶ Behold now ^e Behemoth (whom I made ^f with thee) which eateth ^g grasse as an oxe.

which is vnknown. ^f Whom I made as wel as thee. ^g This commendeth the providence of God toward man: for if he were giuen to deuour as a lion, nothing were able to resist him or content him.

11 Beholde

^a Signifying that they that iustifie themselves, condemne God as iniust.

^b Meaning, that these were proper vnto God, and belonged to no man.

^c Cause them to die if thou cast.

^d Proning hereby that whoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

^e This beast is thought to be the elephant, or some other,

CHAP. XL.

11 Behold now, his strength *is* in his loynes,
and his force *is* in the nauill of his belly.

12 *V*hen he taketh pleasure, his taile is like
a cedar: the sinewes of his stones are wrapt
together.

13 His bones are like staues of brasse, and his
small bones like staues of iron.

14 ^h He is the chiefe of the wayes of God:
hee that made him, will make his sword to
approch vnto him.

15 Surely the mountaines bring him forth
grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the couert of
the reede and fennes?

17 Can the trees couer him with their sha-
dowe? or can the willowes of the riuier com-
pass him about?

18 Beholde, he spoileth the riuier ^k and ha-
steth nor: he trusteth that he can drawe vp
Iorden into his mouth.

19 Hee taketh it with his eyes, and thru-
steth his nose through whatsoeuer meeteth
him.

20 ¶ Canst thou draw out ^l Liuiathan with
an hooke, and with a line which thou shalt
cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose?
canst thou perce his iawes with an angle?

22 Wil he make many ^m prayers vnto thee,
or speake thee faire?

23 Will he make a couenant with thee? and
wilt thou take ⁿ him as a seruant for euer?

24 Wilt thou play with him as with a bird?
or wilt thou binde him for thy maides?

25 Shall the companions banquet with him?
shal they deuide him among the marchants?

^k He is one of
the chiefeft
workes of God
among the
beasts.

ⁱ Though man
dare not come
nere him, yet
God can kill
him.

^k He drinketh
at leasure, and
feareth no
body.

^l Meaning, the
whale.

^m Because hee
feareth lest
thou shouldst
take him.

ⁿ To doe thy
busines, and be
at thy com-
mandement.

• If thou once consider the danger, thou wilt not meddle with him.
 p To wit, that trusteth to take him.

26 Canst thou fill the basket with his skin? or the fishpanier with his head?

27 Lay thine hand vpon him: remember ^o the battell, and do no more so.

28 Beholde, ^p his hope is in vaine: for shall not one perish euen at the sight of him?

C H A P. XLI.

1 *By the greatnes of this monster Leviathan God sheweth his greatnes, and his power, which nothing can resist.*

NOne is so fierce that dare stirre him vp. Who is hee then that can stande ^a before me?

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Greater?

b Who hath taught me to accomplish my worke?

c The partes, and members of the whale.

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

f Who dare looke in his mouth?

g That is, catch out flames of fire.

2 Who hath preuented mee that I should ^b make an end? All vnder heauen is mine.

3 I will not keepe silence ^c concerning his partes, nor ^h his power, nor his comely proportion.

4 Who can discover the face ^d of his garment? or who shall come to him with a double ^e bridle?

5 Who shall ^f open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they stick together, that they cannot be sundered.

9 His niesings ^g make the light to shine, and his eyes ^h are like the eye lids of the morning.

10 Out of his mouth go lampes, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot or caldron.

CHAP. XLI.

12 His breath maketh the coles burne : for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reiected before his face.

14 The members of his body are ioyned : they are strong in them selues, and can not be mooued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mightie are afraide of his maiestie, and for feare they faint in them selues.

17 When the sworde doeth touch him, he will not rise vp, nor for the speare, darte nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer can not make him flee : the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as straw : & he laugheth at the shaking of the speare.

21 Sharpe stones ¹ are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depth to ^kboile like a pot, & maketh the sea like a pot of ointmēt.

23 He maketh a path to ^lshine after him : one woulde thinke the depth as an hoare head.

24 In the earth there is none like him : he is made without feare.

25 He beholdeth ^mall hie thinges : he is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

h Nothing is painefull or hard vnto him.

i His skinne is so hard that he lyeth with as great ease on the stones as in the mire.

k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth, & shining streame before him.

m He despiseth al other beasts & monsters, & is the proudest of all others.

Then

a No thought so
secret, but
thou dost see
it, nor any
thing that thou
thinkest, but
thou canst bring
it to passe.
b Is there any
but I? for this
God laid to his
charge, Chap.

38.2.

c I confesse
herein mine ig-
norance, & that
I spake I wist
not what.

d He sheweth
what he will be
Gods scholer to
learne of him.

e I knew thee
only before by
hearsay: but
now thou hast
caused me to
feele what
thou art to me,
that I may re-
signe my selfe
ouer vnto thee.

f You tooke in
hand an euill
cause, in that
you condēned
him by his out-
ward afflictions,
& not comfort-
ed him with
my mercies.

g Who had a good cause, but handled it euill. h When you haue
reconciled your selues to him for the fautes that you haue commit-
ted against him, he shall pray for you, and I will heare him. i He de-
liuered him out of the affliction wherein he was,

Then Iob answered the Lord, and said,
2 I know that thou canst do all things, &
that there is no a thought hid from thee.

3 Who is he that hideth counsell without
b knowledge? therefore haue I spoken that
I vnderstood not, *euē* things too wōderfull
for me, c and *which* I knewe not.

4 Heare, I beseech thee, and I will speake:
I will demaund of thee, d and declare thou
vnto me.

5 I haue e heard of thee by the hearing of
the eare, but now mine eye seeth thee.

6 Therefore I abhorre *my selfe*, and repent
in dust and ashes.

7 ¶ Now after that the Lorde had spoken
these words vnto Iob, the Lord also said vn-
to Eliphaz the Temanite, My wrath is kind-
led against thee, & against thy two friendes:
for ye haue not spoken of me the thing that
is f right, like my seruant g Iob.

8 Therefore take vnto you now seuen bul-
lockes, & seuen rammes, & go to my seruant
Iob, & offer vp for your selues a burnt offer-
ing, and my seruant Iob shal h pray for you:
for I will accept him, lest I should put you to
shame, because ye haue not spokē of me the
thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, & Bildad the
Shuhite, and Zophar the Naamathite went,
and did according as the Lord had said vn-
to them, and the Lord accepted Iob.

10 ¶ Then the Lorde turned the i captiuitie

CHAP. XLII.

of Iob, when hee prayed for his friends: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his ^k brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a ^{||} piece of money, and euery one an earring of golde.

12 So the Lorde blessed the last dayes of Iob more then the first: for he had ^lfourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand three asses.

13 He had also seuen sonnes, and three daughters.

14 And he called the name of one ^mIemimah, and the name of the second ⁿKeziah, and the name of the third ^oKeren-happuch.

15 In all the land were no women found so fayre as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth & forty yeeres, and sawe his sonnes, and his sonnes sonnes, ^ouen foure generations.

17 So Iob dyed, being olde, and full of dayes.

^k That is, all his kindred, reade Chap. 19. 13.

^l Or Jambs, or money for ransomed.

^l God made him twise so rich in cattel as he was afore, and gaue him as many children, as he had taken from him.
^m That is, of long life, or beautifull as the day.

ⁿ As pleasant as cassia, or sweet spice.

^o That is, the home of beautie.

*The ende of the
booke of Iob.*

THE

* Or, prayſes,
according to y
Ebrewes : and
were chiefly
inſtitute to
praiſe, & giue
thankes to God
for his bene-
fites. They are
called the
Pſalmes, or
Songs of Dauid
becauſe y moſt
parte were
made by him.

THE *PSALMES of Dauid.

THE ARGUMENT.

THis booke of Pſalmes is ſet foorth vnto vs
by the holy Ghoſt to be eſteemed as a moſt
precious treaſure, wherein all things are co-
tained that appertaine to true felicitie : aſwell in
this liſe preſet as in the liſe to come. For the riches
of true knowledge, & heavenly wiſedome are here
ſet open for vs, to take thereof moſt abundantly.
If we would knowe the great, and high maieſtie of
God, here we may ſee the brightneſſe thereof ſhine
moſt clearely. If we would ſeeke his incomprehen-
ſible wiſedome, here is the ſchole of the ſame pro-
feſſion. If we would comprehend his inſteſtimable
bountie, and approche neere thereto, and fill our
handes with that treaſure, here we may haue a
moſt liuely, and comfortable taſte thereof. If we
would knowe wherein ſtandeth our ſaluation, and
howe to attayne to liſe euerlaſting, here is Chriſt
our onely redeemer, and mediator moſt euident-
ly deſcribed. The riche man may learne the true
uſe of his riches. The poore man may find full con-
tentation. He that will reioyce, ſhall knowe the
true ioye, and how to keepe meaſure therein. They
that are afflicted and oppreſſed, ſhall ſee wherein
ſtandeth their comforte, and howe they ought to
praiſe God when he ſendeth them deliuerance.
The wicked and the perſecuters of the children of
God ſhall ſee howe the hande of God is eu-
er againſt them : and though he ſuffer them to proſ-
per for a while, yet he brideleth them, inſomuch as
they

The first day.

they can not touche an heare of ones head, except he permit them, and howe in the end their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of minde and conscience, so that beeyng well practised herein, wee may be assured against all dangers in this life, liue in the true feare, and loue of GOD, and at length attaine to that incorruptible crowne of glorie, which is layd vp for all them that loue the comming of our Lorde Iesus Christ.

PSALM. I. Morning.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in maner of a preface, to exhort all godly men to studie, & meditate the heavenly wisdom. For the effect hereof is,
 1 That they be blessed, which giue themselves wholly all their life to the holy Scriptures. 4 And that the wicked contenters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.



Blessed is the man that doth not walke in the ^a counsell of the wicked, nor stande in the way of sinners, nor sit in the seate of the scornfull:

2 But his delight is in the ^a Law of the Lord, and in his ^b Law doth he meditate day and night.

3 For he shall be like a ^a tree plāted by the riuers of waters, y will bring forth her fruite in due season: whose leafe shall not fade: so

the scornfull.

Deuter. 6. 6. ioshu. 1. 8. psal. 6. 70.

holie Scriptures. Jerem. 17. 8.

^a When a man hath giue once place to euill counsel, or to his owne conceits, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of

^c what-

e Gods children
are so moifined
ener with his
grace, that what
foener com-
meth vnto
them, ten-
deth to their
faluation.
d Though the
wicked seme to
beare y swinge
in this world, yet the Lorde driueth them downe that they shall not rife
nor stand in the companie of the righteous. e But tremble when they
feelee Gods wrath. f Doth approue and prosper, like as not to knowe,
as to reprocue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwith-
standing his enemies rage, yet God wil continue
his kingdome for euer & aduance it euen to the
end of the world, 10 And therefore exhorteth
kings & rulers, that they would humbly submit
thē selues vnder Gods yoke, because it is in vain
to resist God. Herein is figured Christs kingdome.

a The conspira-
cie of the Gen-
tiles, the mur-
muring of the
Iewes, and po-
wer of Kings
can not pre-
uaile against
Christ.
After 4. 25.
I Or, Anointed.
b Thus the wic-
ked say, y they
will cast off the
yoke of God &
of his Christ.
Prou. 1. 26.
e Gods plagues
will declare that in resisting his Christ, they fought against him.

Why do the *heathen* rage, and the
people murmure in vaine?
2 The Kings of the earth band theselues,
and the princes are assembled together a-
gainst the Lord, and against his || Christ.
3 b Let vs breake their bands, & cast their
cordes from vs.
4 * But he that dwelleth in the heauen shal
laugh: the Lord shal haue them in derision.
5 c Then shal he speake vnto them in his
wrath, and vexe them in his sore displeasure,
saying:
6 Euen I haue set my King vpon Zion mine
holy mountaine.

PSAL. III. 1.day.

7 I will declare the ^d decree: *that is,* the Lord hath said vnto me, *Thou art my sone: this ^e day haue I begotten thee.

8 Aske of me, and I shall giue thee ^y hea-then for thine inheritance, and the ^f endes of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.

10 ^s Be wise nowe therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 ^h Kisse the Sonne, lest he be angrie, & ye perishe in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

^d To shewe that my vocation to the kingdom is of God.

Actes 13.33.

hbr. 1.5.

^e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applyed to Christ in his first coming and manifestation to the world.

^f Not only the Iewes but the Gentiles also. *Roue. 2.27.* ^g He exhorteth al rulers to repent in time. ^h In signe of homage. ⁱ When ^y wicked shall say, Peace and rest, seeming yet to be, but in the midway of their purposes, then shall destruction suddenly come, *1. Thess. 5.3.*

PSAL. III.

1 *Dauid drinen forth of his kingdome, was greatly tormented in minde for his sinnes against God:* 4 *And therefore calleth vpon God, and waxeth bold through his promises against the great railings and terrors of his enemies, yea, against death it selfe, which he sawe present before his eyes.* 7 *Finally he reioyceth for the good successe, that God gaue him, and all the Church.*

A Psalm of Dauid, when he fled from his sonne Absalom.

Lorde, how are mine aduersaries ^a increased? how many rise against me?

^a This was a token of his stable faith,

that for all his troubles, hee had his recourse to God.

^a Many

^b Selah here
signifieth a lif-
ting vp of the
voyce, to cause
vs to consider
the sentencc, as
a thing of great
importance.
^c When he con-
sidered the
trueth of Gods
promes, & tri-
ed the same,
his faith in-
creased mar-
neilously.
^d Be the dan-
gers neuer so
great or many,
yet God hath
ener meanes
to deliuer his.

2 Many say to my soule, *There is no helpe*
for him in God. ^b Selah.
3 But thou Lord art a buckler for me: my
glory, and the lifter vp of mine head.
4 I did call vnto the Lord with my voice,
and he heard me out of his holy mountaine.
Selah.
5 I layd me downe and slept, & rose vp a-
gaine: for the Lord susteined me.
6 I will not be afrayd for ^c ten thousande
of the people, that shoulde beset me round
about.
7 O Lorde, arise: helpe me, my God: for
thou hast smitten all mine enemies vpon
the cheeke bone: thou hast broken the
teeth of the wicked.
8 ^d Saluation *belongeth* vnto the Lorde, and
thy blessing *is* vpon thy people. Selah.

PSAL. IIIII.

1 *When Saul persecuted him, he called vpon*
God, *trusting most assuredly in his promise, and*
therefore boldly reproveth his enemies, who wil-
fully resisted his dominion, 7 And finally pre-
ferreth the fauour of GOD before al worldly
treasures.

^a Among them
that were ap-
pointed to
sing the
Psalmes, and
to play on the
instruments,
one was ap-
pointed chiefe
to set the tune,
and to begin:

^a To him that excelleth on Negi-
noth. A Psalme of Dauid.

Hear me when I call, ^b O God of my
righteousnes: thou hast set me at li-
bertie, *when I was* ^c in distresse: haue
mercy vpon mee, and hearken vnto my
prayer.

2 O ye ^d sonnes of men, howe long *will ye*
when had the charge, because he was most excellent, and he began this
Psalme on the instrument called Neginoth, or in a tune so called.
^b Thou that art the defender of my iust cause. ^c Both of minde &
body. ^d Ye y^e thinke your selues noble in this world.

turne my glory into shame, & louing vanitie,
and seeking lies? Selah.

3 For be ye sure that the Lorde hath chosen to him selfe f a godly man: the Lorde will heare when I call vnto him.

4 Tremble, and sinne not: examine your own heart vpon your bed, & be h still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who wil shew vs any k good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen mee more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lorde, l onely makest mee dwell in safetie.

tie in Gods fauour. I This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelty of his enemies, and fearing greater dangers, calleth vnto God for succour, shewing how requisite it is that God should punish the malice of his aduersaries.

7 After being assured of prosperous successe, he conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

To him that excelleth vpon || Nehiloth. A Psalm of Dauid.

Hear me wordes, O Lord vnderstand my meditation.

2 Hearken vnto the voyce of my crye, my King and my God: for vnto thee do I pray.

G I

3 Hear

e Though your enterprises please you not so much,

yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of gods iudgement

h Craie your rage.

i Serue God purely and not with outwards ceremonies.

k The multitude seeke worldly wealth, but Dauid setteth his felicity

Or a musical instrument or tune.

a That is, my vehement prayer and secret complaint and sighings.

- 3** *Heare my voyce in y morning, O Lord:*
for in the morning will I direct me vnto thee,
and I will waite.
- 4** *For thou art not a God y loueth wickednes:*
neither shall euill dwell with thee.
- 5** *The foolish shall not stand in thy sight:*
for thou hatest all the that worke iniquitie.
- 6** *Thou shalt destroy them that speake lies:*
the Lord will abhorre the bloody man and deceitfull.
- 7** *But I will come into thine house in the*
multitude of thy mercie: and in thy feare
will I worship toward thine holy Temple.
- 8** *Lead me, O Lord, in thy righteounesse,*
because of mine enemies: make thy way
plaine before my face.
- 9** *For no constancie is in their mouth: within,*
they are very corruption: their throte is
an open sepulchre, and they flatter with their
tongue.
- 10** *Destroy them, O God: || let them fall*
from their counsels: cast them out for the
multitude of their iniquities, because they
haue rebelled against thee.
- 11** *And let all them that trust in thee, re-*
ioyce and triumph for euer, and couer thou
them: and let them, that loue thy Name, re-
ioyce in thee.
- 12** *For thou Lord wilt || blesse y righteous,*
and with fauour wilt compasse him, as with
a shielde.
- Or, giue good successe.* **i** *So that he shalbe safe from all dangers.*

P S A L M VI.

Euening.

- 1** *VVhen Dauid by his sinnes had prouoked Gods*
wrath, and now felt not only his hande against
him, but also conceived the horrors of death
eternall,

everlasting, he desireth forgiveness, & bewailing that if God took him away in his indignation, he should lack occasion to praise him as he was wont to do, while he was among men. 9 Then suddenly feeling Gods mercy, he sharply rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalm of David.

○ Lorde, * a rebuke me not in thine anger, neither chastice me in thy wrath.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my ^b bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in ^d death there is no remembrance of thee: in the graue who shal prayse thee?

6 I faynted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 Away from me al ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lorde hath heard my petition: the Lord wil receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

P S A L. VII.

1 Being falsly accused by Chush one of Sauts kinsmen, he calleth to God to be his defender, 2 To whome he commendeth his innocencie, 9 First

Ier. 10. 24.

a Though I deserue destruction, yet let thy mercie p^{re}uaile for my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgement.

d He lamenteth that occasion should be taken from him to praise God in his Congregation.

e Or, mine eye is eaten as it were with wormes.

f God sendeth a stout & boldness in affliction, that we may triumph ouer our enemies.

g When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies & promises, he waxeth bold and derideth the wayne enterprises of his enemies, 16 Threatning that it shall fall on their owne necke that which they haue purposed for others.

| Or, kinde of
tune.

| Or, accusation.
2.Sam.16.7.

|| Shigaion of Dauid, which he sang vnto the Lord, concerning the || wordes of

* Chush the sonne of Iemini.

O Lorde my God, in thee I put my trust: saue me from all that persecute mee, and deliuer me,

1 Least^a he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

3 O lord my god, if I haue done^b this thing, if there be any wickednes in mine handes,

4 ^c If I haue rewarded euill vnto him that had peace with mee, (yea I haue deliuered him that vexed me without cause)

5 Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine^d honour in the dust. Selah.

6 Arise, O Lorde, in thy wrath, and lift vp thy selfe against the rage of mine enemies, & awake for mee according to the^e iudgement that thou hast appoynted.

7 So shal the Congregation of the people compasse thee about: for their sakes therefore^f returne on him.

8 The Lord shall iudge the people: iudge thou mee, O Lorde, according to my^g righteousness,

a He desireth God to deliuer him from the rage of cruel Saul.

b Wherewith Chush threateneth me.

c If I rewarded not Saul for affinities sake & preserved his life,

1.Sam.16.8.9. d Let me not onely die, but be dishonored for ever.

e In promising me y^e kingdom.

f Not onely for mine, but for thy Church sake declare thy power.

g As touching my behaviour toward Saul & mine enemies.

reousnes, and according to mine innocencie,
that is in me.

9 Oh let the malice of the wicked come to
an end: but guide thou the iust: for the right-
eous God trieth the hearts and reynes.

10 My defence is in God, who preserveth
the vpright in heart.

11 God iudgeth the righteous; & him that
contemneth God, i every day.

12 Except ^k he turne, hee hath whet his
sword: he hath bēt his bow & made it ready.

13 He hath also prepared him deadly wea-
pons: he will ordeyne his arrowes: for them
that persecute me.

14 Behold, he shall trauaile with wicked-
nes: for he hath conceived mischief, but hee
shal bring forth a lye.

15 He hath made a pit and digged it, and is
fallen into the pit that he made.

16 His mischief shall returne vpon his
owne head, and his crueltie shal fal vpon his
owne pate.

17 I will prayse the Lorde according to his
righteousnes, & wil sing praise to the Name
of the Lorde most high.

P S A L. VIII.

1 The Prophet considering the excellent liberalitie
and fatherly providence of God towards man,
whome he made, as it were a God ouer all his
workes, doth not onely giue great thanks, but is
astonished with the admiration of the same, as
one nothing able to cōpasse such great auencies.

To him that excelleth on || Gittith.

A Psalm of Dauid.

O Lorde our Lorde, howe || excellent is thy
Name in all the wordle! which hast set

Or, kinde of in-
struments, or
tune.

Or, noble, or
marvellous,

a Though the wicked would
hide Gods
praises, yet the
very babes are
sufficiently
witnesses of the
same: *Ps. 137. 1.*
b Or, established.
c Or, confirmed.
d It had bene
sufficient for
him to haue
set forth his
glory by the
heavens, though
he had not
come so lowe
as to man,
which is but
duet. *Ps. 137. 2.*
e Touching
his first crea-
tion, *Ps. 137. 3.*
f By the tem-
porall gifts of
mans creation
he is led to re-
sider the be-
sties which he
hath by his
generation
through Christ.

thy glory about the heavens.

2 Out of the month of babes and suck-
lings hast thou || ordeined strength, because
of thine enemies, that thou mightest || til the
enemie and the avenger.

3 When I beholde thine heavens, *Ps. 137. 4.*
the workes of thy fingers, the moone and the
starres which thou hast ordeyned,

4 What is man, *Ps. 137. 5.* say I, that thou art mind-
ful of him? and the sonne of man, that thou
visitest him?

5 For thou hast made him a little lower
then God, and crowned him with glorie
and worship.

6 Thou hast made him to haue dominion
in the workes of thine handes: thou hast put
all things vnder his feete:

7 All sheepe & oxen: yea, and the beasts
of the field:

8 The foules of the ayre, & the fish of the
sea, & that which passeth through the paths
of the seas.

9 O Lord our Lord, howe excellent is thy
Name in all the world

P S A L. IX. Morning.

1 After he had giuen thanks to God for the sun-
drie victories that he had sent him against his
enemies, & also proued by manifold experience
how ready God was at hand in all his troubles:

2 He being nowe likewise in danger of newe e-
nemies, desireth God to helpe him according to
his wont, 17 And to destroy the malicious ar-
rogancie of his aduersaries.

To him that excelleth vpo || Muth Labben.

A Psalm of David.

Or, kinde of in-
firmities, or
sore: or for the
death of Labben
or Galath.

I Will prayse the Lorde with my ^a whole heart: I will speake of all thy marueylous workes.

2 I will be glad, and reioyce in thee: I will sing prayse to thy Name, O most high,

3 For that mine enemies are turned back: they shal fall, and perish at thy presence.

4 For^b thou hast mainteined my right and my cause: thou art set in the throne, & iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 O enemie, destructions are come to a perpetuall eride, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lorde || shal sit for euer: he hath prepared his throne for iudgement.

8 For he shal iudge the worlde in righteousness, & shal iudge the people with equity.

9 The Lorde also will bee a refuge for the ^d poore, a refuge in *due* time, *euē* in afflictio.

10 And they that knowe thy Name, wyll trust in thee: for thou, Lord, hast not fayled them that seeke thee.

11 Sing prayses to the Lorde, which dwelleth in Zion: shew the people his workes.

12 For ^e when hee maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble, *which I suffer* of them that hate me, thou that liftest me vp from the gates of death,

14 That I may shewe all thy prayses within the ^f gates of the daughter of Zion, and

a God is not
prayed, except
the whole glo-
rie be giuen to
him alone.

b Howsoener
the enemie
seeme for a
time to pre-
uaile, yet God
preserueth the
iust.

c A derision of
the enemie,
that mindeth
nothing but
destructions:
but the Lord
wil deliuer
his, and bring
him into
iudgement.
|| Or yeigne as
Iudge.

d Our miseries
are meanes to
cause vs to feel
Gods present
care ouer vs.

e Though God
reuengeth not
suddenly the
wrong done to
his, yet he suf-
fereth not the
wicked vnu-
nished.

f In the open
assemblies of
the Church.

2. day.

PSAL. X.

For God overthroweth the wicked in their enterprises.

The mercy of God toward his Saintes must be declared; and the fall of the wicked must alwayes be considered.

Or, this is worthy to be noted.

God promisseth not to helpe vs before we haue felt the crosse. thy iudgement.

reioyce in thy saluation.

15 The heathen are sunken downe in the pit, that they made: in the net that they hid, is their foote taken.

16 The Lorde is knowen by executing iudgement: the wicked is snared in the work of his owne handes. || Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shal not be alway forgotten: the hope of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuayle: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord; that the heathen may knowe that they are but ^k men. Selah.

k Which they cannot learne without the feare of

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, & all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunke with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may do all thinges without controuling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deuourance.

WHY standest thou farre off, O Lorde, and hidest thee in ^a due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the craftes that they haue imagined.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time,

3 For

3 For the wicked hath ^b made boast of his owne heartes desire, and the couetous blesseth *himselfe*: he contemneth the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alway prosper: thy iudgemēt are hie aboue his sight: therefore *||* defieth he all his enemies.

6 He saith in his heart, I shall, *||* neuer be moued, ^c nor be in danger.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischief and iniquitie.

8 ^d He lieth in waite in the villages: in the secrete places doeth hee murder the innocent: his eyes are bent against the poore.

9 He lyeth in waite secretly, *euē* as a lyon in his denne: hee lieth in waite to spoile the poore: hee doeth spoile the poore, when he draweth him into his net.

10 Hee croucheth *and* boweth: therefore heapes of the ^e poore do fall by his might.

11 He hath saide in his heart, God hath forgotten, he hideth away his face, *and* will neuer see.

12 ^f Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God? hee sayeth in his heart, Thou wilt not ^g regarde.

14 *Let* thou hast seene it: for thou beholdest mischief & wrong, that thou maiest ^h take

because wickednes is so farre overgrowne that God must now helpe or neuer.

Therefore thou must needs punish this their blasphemie, ⁱ *To* iudge betweene the right and the wrong.

^b The wicked man reioycest in his own luke hee boasteth when hee hath that he would he braggeth of his wicke and wealth, and blesseth him selfe, and thus blasphemeth the Lord.

^c *Or, flourish as.*

^d *Or, not be moued, because he was neuer in euill.*

^e The euil shal not touche me, Isa. 28. 15. or els he speaketh thus, because he neuer felt euill.

^f He sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.

^g By the hypocrisie of them that haue authoritie, the poore are denoured.

^h He calleth to God for helpe, because wickednes is so farre overgrowne that God must now helpe or neuer.

ⁱ *To* iudge betweene the right and the wrong.

*For thou hast
viterly destroy-
ed him.*

*The hypocrite
or such as live
not after Gods
law, shalbe de-
stroyed.*

*God helpeth
whē mans help
ceaseth.*

*Or, destroy no
more man vpon
the earth.*

it into thine handes: the poore committeth
him selfe vnto thee: for thou art the helper
of the fatherlesse.

15 Breake thou the arme of the wicked &
malicious: sear che his wickednes, and thou
shalt finde none.

16 The Lorde is King for euer and euer: the
heathen are destroyed forth of his land.

17 Lorde, thou hast heard the desire of the
poore: thou preparest their heart: thou bend-
dest thine eare to them,

18 To iudge the fatherles and poore, that
earthly man cause to feare no more.

P S A L. XI.

1 This Psalm conteineth two partes. In the first
David sheweth howe harde assautes of tenta-
tions he sustained, and in howe great anguish
of minde he was, when Saul did persecute him.

4 Then next hee reioyceth that God sent him
succour in his necessitie, declaring his iustice
as well in governing the good, and the wicked
men, as the whole worlde.

To him y excelleth. A Psalm of David.
IN the Lorde put I my trust: howe say ye
then to my soule, Flee to your moun-
taine as a birde?

2 For lo, the wicked bend their bowe, and
make readie their arrowes vpon the string,
that they may secretly shoote at the, which
are vpriight in heart.

3 For the fundatiōs are cast downe: what
hath the righteous done?

4 The Lord is in his holy palace: the Lords
throne is in the heauen: his eyes will con-
sider: his eye lids wil try children of men,

*a This is the
wicked counsell
of his enemies
to him and his
companions, to
drine him from
the hope of
Gods promes.*

*b All hope of
succour is take
away.*

*c Yet am I in-
nocent and my
cause good.*

*d Though all
things in earth
be out of order,*

yet God will execute iudgement from heauen.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked hee shall raine snares, fire, and brimstone, and stormie tempest: this is the portion of their cup.

7 For the righteous Lorde loueth righteousness: his countenance doeth beholde the iust.

e As is the destruction of Sodom and Gomorrah.

f Which they shall drinke even to the dregs, Ezekiel 23-34.

P S A L. XII.

Euening.

1 The Prophet lamenting the miserable estate of the people, & the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting him selfe & others with the assurance of Gods helps, hee commendeth the constant verities that God obserueth in keeping his promises.

To him that excelleth vpo the eight tune.

A Psalm of Dauid.

Help me Lorde, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, b flatterring with their lippes, and speake with a double heart.

3 The Lord cut off all flatterring lippes, & the tongue that speaketh proude things.

4 Which haue saide, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?

5 Nowe for the oppression of the needie, and for the sighes of the poore, I will vp sayth the Lord, and will e set at libertie him, whom the wicked hath snared.

6 Because the Lords word & promes is true & vchangeable, he wil performe it, and prelesue the poore from this wicked generation.

a Which dare defend y truth, and shew mercy to the oppressed.

b He meaneth the flatterers of the court, which hurt him more w their tongues then w their weapons.

c They thinke the selues able to perswade whatsoener they take in hand.

d The Lorde is moued with y complaints of his, and deliuereth in the end from all dangers.

The

2. day.

PSAL. XIII.

6 The words of the Lord are pure wordes, as the silver, tried in a furnace of earth, fined seven foldes.

7 Thou wilt keepe^f the, O Lord: thou wilt preserve him from this generation for ever.

8 The wicked walke on euery side: when they are exalted, & it is a shame for the sonnes of men.

PSAL. XIII.

1 David as it were overcome with sundry & new afflictions, fleeth to God as his only refuge, & And so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death.

To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, for ever? howe long wilt thou hide thy face from me?

2 How long shall I take^b counsell within my self, having wearines daily in mine heart? howe long shall mineemie be exalted aboue me?

3 Behold, and heare me, O Lord my God: lighten mine eies, that I sleepe not in death:

4 Least mineemie say, I haue^c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy^d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lorde, because he hath^e dealt lowngly with me.

PSAL. XIII.

1 He describeth the perverse nature of men, which were so growen to licentiousnes, that God was brought to utter contempt. 2 For the which thing although he was greatly grieved, yet be-

f That is, thine, though he were but one man.

g For they suppress the godly, & maintaine the wicked.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.

b Changing my purpose as the sickeman doth his place.

c Which might turne to Gods dishonour, if he did not defend his.

d The mercie of God is the cause of our saluation.

e Both by the benefites past & by others to come.

ing perswaded that God would sende some
present remedie, bee comforteth him selfe and
others.

To him that excelleth. A Psalme of Dauid.

THe ^afoole hath said in his heart, ^aThere
is no God: they haue ^bcorrupted, and
done an abominable worke: there is none
that doeth good.

2 The Lorde looked downe from heauen
vpon the children of men, to see if there
were any that would vnderstand, and seeke
God.

3 ^cAll are gone out of the way: they are
all corrupt: there is none that doeth good,
no not one.

4 Do not al the workers of iniquitie know
that they eate vp my people, as they eate
bread? they call not vpon the Lorde.

5 ^dThere they shall be taken with feare,
because God ^eis in the generation of the iust.

6 You haue made ^ea mocke at the counsell
of the poore, because the Lord ^eis his trust.

7 Oh giue saluation vnto ^fIsrael out of
Zion: when the Lorde turneth the captiuitie
of his people, then Iaakob shall reioyce, and
Israel shall be glad.

P S A L. XV.

Morning.

1 This Psalme teacheth on what condition God
did chuse the Iewes for his peculiar people, and
wherefore he placed his Temple among them,
which was to the intent that they by liuing up-
rightly and godly, might witnes that they were
his speciall and holy people.

A Psalme of Dauid.

Lorde, who shall dwell in thy Tabernacle:
who shall rest in thine holy Mountaine?

2 He

Psal. 53.

^aHe sheweth
the cause of all
wickednes is
to forget God.

^bThere is no-
thing but disor-
der and wic-
kednes among
them.

^cDauid here
maketh compa-
rison betwene
the faithfull &
the reprobate:
but S. Paul spea-
keth the same
of al men, natu-
rally, Ro. 3. 10.

^dWhere they
thinke them-
selues most
sure.

^eYou mocke
them that put
their trust in
God.

^fHe praieth
for the whole
church, whome
he is assured
God wil deli-
uer: for none
but he onely
can doe it.

fant places: yea, I haue a faire heritage.

7 I will praise the Lorde, who hath giuen me counsell: my ^t reines also teache me in the nightes.

8 I haue set the Lorde alwayes before me: for he is at my right hande: therefore I ^g shall not slide.

9 Wherefore ^h mine heart is glad and my tongue reioyceth: my fleshe also doeth rest in hope.

10 For thou ⁱ wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shewe me the path of life: in thy ^k presence is the fulnesse of ioye: and at thy right hande there are pleasures for euermore.

^k Where God fauoureth, there is perfit felicitie.

P S A L. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus ragged without any cause giuen on his part. 6 Therefore hee desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

Hear ^a the right, O Lorde, consider my crie: hearken vnto my prayer of lippes vnfaigned.

1 Let my ^b sentence come forth from thy presence, and let thine eyes beholde equitie.

3 Thou hast ^c proued & visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

cent towards mine enemy both in deede and thought.

f God teacheth me continually, by secrete inspiration.

g The faithfull are sure to perseuere to the ende.

h That is, I reioyce both in body and in soule.

i This is chiefly ment of Christ, by whose resurrection all his members haue immortalitye.

a My righteous cause.

b The vengeance that thou shalt shewe against mine enemies.

c When thy Spirit examined my conscience.

d I was inno-

e Though the
wicked prou-
ked me to doe
euill for euill,
yet thy worde
kept me backe.
f He was as-
sured that God
would not re-
fuse his re-
quest.

g For all rebel
against thee,
which trouble
thy Church.
h For their cru-
elty cannot be
satisfied but
with my death.
i They are puffed
vp with pride,
as the stomake
that is choked
with fat.

k Stop his rage.
l Or, which is
thy sword.

m By thine hea-
uenly power.

n Or, whose tyran-
ie hath so long
endured.

o And feel not
the smart that
Gods children
oft times do.

p This is the
full felicitie,
comforting a-
gainst all af-
flictions, to haue
the face of

God and fauor-
able countenance opened vnto vs.

4 Concerning the workes of men, by the
wordes of thy lippes I kept me from the
pathes of the cruell man.

5 Stay my steps in thy paths, that my feete
doe not slide.

6 I haue called vpon thee: f surely thou
wilt heare me, O God: incline thine eare to
me, and hearken vnto my wordes.

7 Shewe thy marueilous mercies, thou that
art the Sauour of them that trust in thee, fro
such as g resist thy right hande.

8 Keepe me as the apple of the eye: hide
me vnder the shadow of thy wings,

9 From the wicked that oppresse me, from
mine enemies, which compasse me rounde a-
bout for h my soule.

10 They are inclosed in their owne i fatte,
and they haue spoken proudly with their
mouth.

11 They haue compassed vs nowe in our
steppes: they haue set their eyes to bring
downe to the grounde.

12 Like as a lyon that is greedie of pray, &
as it were a lyons whelp lurking in secreete
places.

13 Vp Lorde, k disappoint him: cast him
downe: deliuer my soule from the wicked
|| with thy sword,

14 From men by thine l hand, O Lord, from
men || of the worlde, who haue their m por-
tion in this life, whose bellies thou fillest with
thine hidde treasure: their children haue y-
nough, and leaue the rest of their substance
for their children.

15 But I will beholde n thy face in righte-

PSAL. XVIII. 3. day.

oulnes, and when I awake, I shall be satisfied with thine image.

PSAL. XVIII. Evening.

1 This Psalm is the first beginning of his gratulation, & thanksgiving in the entering into his kingdom, wherein he extolleth & praiseth most highly the marvellous mercies & grace of God, who hath thus preserved and defended him; 2 Also he setteth forth the image of Christ's kingdom, that the faithfull may be assured that Christ shall always conquer and overcome by the unspeakable power of his Father, though all the whole world should strive thereagainst.

¶ To him that excelleth. A Psalm of David the servant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue thee dearly, O Lorde, my strength.

2 * The Lord is my rocke, and my fortress, and he that deliuereth me, my God, & my strength: in him will I trust, my shielde, the horn also of my saluation, and my refuge.

3 I will call vpon the Lorde, which is wor-
thie to be praised: so shall I bee safe from mine enemies.

4 The sorowes of death compassed mee, & the floods of wickednes made me afraide.

5 The sorowes of the graue haue compassed mee about: the snares of death ouer-
tooke me.

6 But in my trouble did I call vpon the

Hee speake of the dangers and malice of his enemies, from the which God had deliuered him. ¶ Or, cordes, or, cables.

H I Lord,

o And am deliuered out of
my great tribu-
les.

And am deliuered out of my great tribu-
les, and thou hast
delivered my soul
from all perils.
And thou hast
delivered my soul
from all perils.
And thou hast
delivered my soul
from all perils.
And thou hast
delivered my soul
from all perils.
And thou hast
delivered my soul
from all perils.
And thou hast
delivered my soul
from all perils.

¶ He vseth this
diner hire of
names, to shew
that as the wic-
ked haue many
means to hurt,
so God hath
many wayes
to helpe.
¶ For none can
obtaine their
requests with-
out God, that is to
say, his glory
with their pe-
tition.

3 day. P S A L. XVIII.

sh me hnd
to two beaul

A description
of the wrath of
God against his
enemies after
he had heard
his prayers.

He sheweth
how horrible
Gods iudge-
ments shalbe
to the wicked.
Darkenes sig-
nifieth y wrath
of God, as the
cleare light sig-
nifieth Gods
favour.

This is descri-
bed at large,
Psalm 104.

As a King an-
grie with the
people, will not
shew himselfe
vnto them.

Thundred,
lightned, and
hailed.

His light-
nings.

That is, the
deepe bot-
tomes were
seene, when
the red sea was
denided.

Out of sun-
drie and great
dangers.

To wit, Saul.

Therefore
God sent me
succour.

Lord, and cryed vnto my God: he heard my
voyce out of his Temple, and my crie did
come before him, *even* into his eares.

7 Then the earth trembled, and quaked:
the foundations also of the mountaines mo-
ued and shooke, because he was angrie.

8 Smoke went out at his nostrils, & a ^e con-
suming fire out of his mouth: coales were
kindled thereat.

9 Hee bowed the heauens also and came
downe, and ^e darknes was vnder his feete.

10 And hee rode vpon ^s Cherub & did flie,
& he came flying vpon the wings of ^y winde.

11 He made darkenes his ^h secret place, and
his pavilion round about him, *even* darkenes
of waters, and cloudes of the aire.

12 At the brightnes of his presence his
clouds passed, haylestones and coles of fire.

13 The Lorde also thundred in the heauen,
& the Highest gaue his voyce, haylestones
and coles of fire.

14 Then he sent out ^k his arrowes and scat-
tered them, and he encreased lightnings and
destroyed them.

15 And the chanel of waters were seene,
and the ^l fundations of the worlde were dis-
couered at thy rebuking, O Lord, at the bla-
sting of the breath of thy nostrils.

16 Hee hath sent downe from aboue & ta-
ken me: he hath drawen mee out of many
^m waters.

17 He hath deliuered me from my ⁿ strong
enemie, and from them which hate mee: for
they were ^o to strong for me.

18 They preuented me in the day of my ca-
lamitie: but the Lord was my stay.

19 Hee

19 Hee brought me forth also into a large place : P he deliuered me because he fauoured me.

20 The Lorde rewarded mee according to my righteousnes : according to the purenes of mine hands he recompensed me :

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before mee, and I did not cast away his commaundementes from me.

23 I was vpriht also with him, & haue kept me from my wickednes.

24 Therefore the Lord rewarded me according to my righteousnes, and according to the purenes of mine hands in his sight.

25 With the godly thou wilt shewe thy selfe goldly : with the vpriht man thou wilt shew thy selfe vpriht.

26 With the pure thou wilt shewe thy selfe pure, and with the froward thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proude lookes.

28 Surely thou wilt light my candle : the Lord my God will lighten my darkenes.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the word of the Lord is tryed in the fire : he is a shielde to all that trust in him.

31 For who is God besides the Lorde? and

teth it to God that he both gate the victorie in the felde, and also destroyed the cities of his enemies. y Be the dangers neuer so many or great, yet Gods promes must take effect.

H 2.

who

p The cause of Gods deliuerance is his only fauour and lone to vs.

q David was sure of his righteous cause & good behauiour toward

Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his disorders he exercised himselfe in the Lawe of God.

s I neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie, who sheweth mercie to his and punisheth the wicked, as is said also, Leu. 26. 21, 24.

u When their sinne is come to the full measure.

x He attributeth it to God that he both gate the victorie in the felde, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promes must take effect.

3. day. P S A L. XVIII.

1 He giueth
good successe
to all mine en-
terprises.

2 As towern &
forts, which he
tooke out of
the hands of
Gods enemies.

3 Or Steele.

4 To defende
me fro danger.

5 He attribu-
teth the begin-
ning, continu-
ance and in-
crease is well

doing, onely to
Gods fauour.

6 David decla-
reth that he did
nothing besides
his vocation,
but was stirred
up by Gods Spi-
rit to execute
his iudgements.

7 Thou hast
giuen them in-
to mine hands
to be slaine.

8 They that re-
is & cry of the
afflicted, God
wil also reir &
them, whe they
cry for helpe:

for either paine
or feare cause
those hypo-
crites to cry.

9 Which dwel
round about me.

10 The kingdome of Christ is in Dauids kingdome prefigured: who
by the preaching of his word bringeth all to his subiection.

who is mightie saue our God?

32 God girdeth me with strength, and ma-
keth my way vpright.

33 He maketh my feete like hinds feete, &
setteth me vpon mine high places.

34 He teacheth mine hands to fight: so that
a bow of brasse is broken with mine armes.

35 Thou hast also giuen me the shield of
thy saluation, & thy right hand hath stayed
me, and thy louing kindnes hath caused me
to increase.

36 Thou hast enlarged my steppes vnder
me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and ta-
ken them, and haue not turned againe till I
had consumed them.

38 I haue wounded them, y they were not
able to rise: they are fallen vnder my feete.

39 For thou hast gyrded mee with strength
to battell: them, that rose against me, thou
hast subdued vnder me.

40 And thou hast giuen me the neckes of
mine enemies, that I might destroy them
that hate me.

41 They cried, but there was none to saue
them, euen vnto the Lord, but hee answered
them not.

42 Then I did beate them small as the dust
before the winde: I did treade them flat as
the clay in the streetes.

43 Thou hast deliuered mee from the con-
tentions of the people: thou hast made mee
the head of the heathen: a people, whom I
haue not knowne, shall serue me.

PSAL. XIX. 4 day.

44 As soone as they heare, they shall obey me: the strangers shall be in subiectioⁿ to me.

45 Strangers shall shrink away, & feare in their priue chambers.

46 Let the Lorde liue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, eue thou hast set mee vp from them, that rose against me: thou hast deliuered me from the cruel man.

49 Therefore I wil praise thee, O Lord, among y^e nations, & wil sing vnto thy Name.

50 Great deliuerances giueth hee vnto his King, and sheweth mercie to his anointed, as to Dauid, and to his seede for euer.

Gentiles, as Rom. 15. 9. This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX. Morning.

1 To the intent hee might moue the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workmanship of the heauens with their proportion, & ornaments: 8 And afterwarde calleth them to the Lawe, wherein God hath reueiled himselfe more familiarly to his chosen people, The which peculiar grace by commending the Law he setteth forth more at large.

¶ To him that excolleth. A Psalm of Dauid.

THE ^aheauens declare the glory of God, and the firmament sheweth the worke of his handes.

the heauens, which are dumme creatures, set forth Gods glorie.

H 3 2 Day

i Or, Iye: signifying a subjection constrained and not voluntarie.

k Feare shall cause them to be afraied and come forth of their secret holes and holdes to seek pardon.

l That is, Saul, who of malice persecuted him.

m This prophacie appertaineth to the kingdom of Christ, and vocation of the

Rom. 1. 20. He reprocheth vnto man his ingratitude, seeing

b The continual successe of the day and the night is sufficient to declare Gods power and goodnes.

c The heauens are a Schole-master to all nations; be they neuer so barbarous.

d The heauens are as a line of great capitall letters to shew vnto vs Gods glorie.

e Or, vaile. The manner was that the bride & bridegrome should stand vnder a vaile together, and after come forth with great solemnitie and reioycing of the assemblie.

f Though the creatures cannot serue, yet this ought to be sufficient to lead vs vnto him.

g So that all mans inuentions and intentions are lies. h Enery one without exception. i Except Gods worde be esteemed aboue all worldly things, it is contemned. k For God accepteth our inuention, though it be farre vperfitte. l Then there is no reward of dustie, but of Grace: for where sinne is, there death is the reward.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speache nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, and their wordes into the endes of the world; in them hath hee set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his chamber, and reioyceth like a mightie man to runne his race.

6 His going out is from the end of the heauen, and his compasse is vnto the endes of the same, and none is hidde from the heate thereof.

7 The Lawe of the Lord is perfit, conuerting the soule: the testimony of the Lorde is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lorde are right & reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and indureth for euer: the iudgements of the Lord are truth: they are righteous al together, yea, then much fine golde: sweeter also then hony and the hony combe.

10 And more to be desired then golde, more then much fine golde: sweeter also then hony and the hony combe.

11 Moreouer by them thy seruant made circumspect, and in keeping of them there is great reward.

12 Who can vnderstand his fautes? cleanse

me from secrete faulces.

13 Keepe thy seruant also from presumptuous sinnes: let them not reigne ouer mee: so shall I be vpright, & made cleane from much wickednesse.

14 Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

P S A L. XX.

1 A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalm of Dauid.

THE Lord heare thee in the day of trouble: the Name of the God of Iakob defend thee.

2 Send thee helpe from the Sanctuarie, & strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.

4 And graunte thee according to thine heart, and fulfill all thy purpose.

5 That we may reioyce in thy saluation, and set vp the bannier in the Name of our God, when the Lord shall performe all thy petitions.

6 Nowe know I that the Lord will helpe his anointed, and will heare him from his Sanctuarie, by the mightie helpe of his right hand.

¶ The noble Sanctuarie Gods familiaritie appeared towards his people, so by the heauenly is ment his power and maiestie.

m Which are done purposely, and of malice. n I shon suppress my wicked affections by thine holy Spirit. o That I may obey thee in thought, word, and deeds.

a Heredy kings are also admonished to call to God in their affaires.

b The vertue, power and grace of God.

c In token that they are acceptable vnto him.

d Granted to the King, in whose wealth our selicitie standeth.

e The Church teeleth that God hath heard their petition.

f As by the visible Sanctuarie Gods familiaritie appeared towards his people, so by the heauenly is ment his power and maiestie.

4.dry. P S A L. XXI.

The world
long that por
doe their enely
trust in God
h hee the King
be able to de
liuer vs by thy
strength, when
wee seeke victo
him for suc
cour.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vp right.

9 Saue Lorde: h let the King heare vs in the day that we call.

P S A L. XXI.

1 David in the person of the people prayseth God for the victory, attributing it to God, & not to the strength of man. VV herein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalm of David. The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation.

a Whē he shal
ouercome his
enemies, and so
be assured of
his vocation.

b Thou declar
edst thy libe
ral fauour to
ward him be
fore he prayed.

c David did
not onely ob
taine life, but
also assurance
his posteritie
should reigne
for euer.

d Thou hast
made him thy
blessings to
thine, & a per
petuall exam
ple of thy fa
uour for euer.

e Here he de
scribeth the po
wer of Christs
kingdome a
gainst the ene
mies therof.

2 Thou hast giuen him his heartes desire, and hast not denied him the request of his lippes. Selah.

3 For thou didest preuent him with libe
rall blessings, and didst set a crowne of pure
gold vpon his head.

4 Hee asked life of thee, and thou gauest
him a long life for euer and euer.

5 His glory is great in thy saluation: digni
tie and honour hast thou layed vpon him.

6 For thou hast set him a blessings for e
uer: thou hast made him glad with the ioy
of thy countenance.

7 Because the King trusteth in the Lorde,
and in the mercie of the most High, he shall
not slide.

8 Thine hand shal find out all thine ene
mies, & thy right hand shall finde out them
that hate thee.

9 Thou

9 Thou shalt make them like a fire ouen in time of thine anger: the Lorde shall destroy them in his wrath, and the fire shall deuour them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them ^h apart, and the strings of thy bowe shalt thou make readie against their faces.

13 Be thou exalted, O Lord, in thy strength: for we will sing and praise thy power.

thine aduersaries, for we may haue ample occasion to praise thy Name.

PSAL. XXII.

Euening.

1 David complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes, wherewith he was vexed, 10. He recovereth him self from the bottomles pit of tentations & groweth in hope. And here under his own person he setteth forth the figure of Christ, whome he did foresee by the Spirit of prophesie, that he should maruailously and strangely be dejected, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon || Auncleth Hashahar. A Psalm of David.

MY God, my God, why hast thou forsaken me, and art so farre from mine health, and from the wordes of my roaring?

which he testified betwene faith and desperation. mented with extreme anguish.

f This teacheth vs patiently to endure the crosse till God

destroy the aduersary.

g They layde as it were

their nettes to make Gods po-

wer to giue place to their

wicked enterprises.

h As a marke to shoote at.

i Maintaine thy church against

thine aduersaries, for we may haue ample occasion to praise thy Name.

For the hinde of the morning.

and this was the name of some common song.

a Here appeareth that horri-

ble conflict.

b Being tor-

mented with extreme anguish.

¶ O my

10r, I *cast*
not.

c He meaneth
the place of
praising, euen
the Taberna-
cle: or els it is
so called, be-
cause he gaue
the people
continually
occasion to
praise him.

d And seeming
most miserable
of all creatures,
which was
meant of Christ.

And herein ap-
peareth the
unspeakable
Ioue of God to-
ward man, that
he would thus
abate his sonne
for our sakes.

*"Ebr roled up-
on God.*

Matth. 27. 43.

e Euen from
my birth thou
hast giuen me
occasion to
trust in thee.

f For except
Gods prou-
idence preserue
the infants,
they shoulde
perishe a thou-
sand times in

the mothers wombe. g He meaneth, that his enemies were so fatte,
proud and cruel, that they were rather beastes then men. h Before,
be spake of the crueltie of his enemies, & now he declareth his inward
griefs of the mind, so that Christ was tormented both in soule & body.

2 O my God, I crie by day, but thou hea-
rest not, & by night, but I haue no audience.

3 But thou art holy, and doest inhabite
the praises of Israel.

4 Our fathers trusted in thee: they tru-
sted, and thou didest deliuer them.

5 They called vpon thee, and were deli-
uered: they trusted in thee, and were not
confounded.

6 But I am a ^dworme, & not a mā: a shame
of men, and the contempt of the people.

7 All they that see me, haue me in derisi-
on: they make a mowe and nod the head,
saying,

8 *"He trusted in the Lord, let him deliuer
him: let him saue him, seeing he loueth him.*

9 But thou diddest drawe me out of the
wombe: thou gauest me hope, *euen* at my
mothers breasts.

10 I was cast vpon thee, *euen* from ^fthe
wombe: thou art my God from my mothers
belly.

11 Be not farre from me, because trouble
is nere: for *there is none to helpe me.*

12 Many yong bulles haue compassed me:
mightie ^gbulles of Bashan haue closed mee
about.

13 They gape vpō me with their mouthes,
as a ramping and roaring lyon.

14 I am like ^hwater powred out, & all my
bones are out of ioynt: mine heart is like
waxe: it is molten in the mids of my bowels.

- 15 My strength is dried vp like a potsherd, & my tongue cleaueth to my iawes, & thou hast brought me into the dust of death.
- 16 For dogges haue compassed me, and the assemblie of the wicked haue inclosed me: they ^k pearced mine hands and my feete.
- 17 I may tell all my bones: yet they be- hold, and looke vpon me.
- 18 They part my garments among them, and cast lots vpon my vesture.
- 19 But be not thou farre of, O Lorde, my strength: hasten to helpe me.
- 20 Deliuer my soule from the sworde: my ^l desolate ^{soule} from the power of the dog.
- 21 ^m Saue mee from the lyons mouth, and answere me: ⁿ saying me from the hornes of the vnicornes.
- 22 * I will declare thy Name vnto my bre- thren: in the middes of the Congregation will I praise thee, ^{saying},
- 23 ^a Praise the Lorde, ye that feare him: magnifie ye him, all the seede of Iaakob, & feare ye him, all the seede of Israel.
- 24 For he hath not despised nor abhorred the affliction of the ^o poore: neither hath he hid his face from him, but when he called vnto him, he heard.
- 25 My praise ^{shalbe} of thee in the great Co- gregation: my ^p vowes will I perfourme before them that feare him.
- 26 ^q The poore shall eate and be satisfied: they that seeke after the Lorde, shall praise him: your heart shall liue for euer.
- 27 All the endes of the worlde shall re- ^p thanksgiuing, which they offered by Gods comādemēt: ^q He doth allude stil to ^y sacrifice, member

i Thou hast
suffered me to
be without all
hope of life.
k Thus Dauid
complained as
though he
were nailed by
his enemies
both hands &
feete: but this
was accompli-
shed in Christ.
l My life that
is solitary, left
alone, and for-
saken of al. ^{Psal}
^{35. 17. & 35. 18.}
m Christ is de-
livered with a
more mightie
deliuerance
by ouercom-
ming death,
then if he had
not tasted
death at all.
^{Hebr. 2. 12.}
n He promi-
seth to exhort
the Church,
that they by
his example
might praise
the Lord.
o The poore
afflicted are
comforted by
this example of
Dauid, or
Christ.
p Which were
sacrifices of

Though the
poore be first
named, as verſ.
26, yet the wel-
thie are not ſe-
parated from
the grace of
Chriſtes king-
dome.
f In whome
there is no
hope that he
ſhall recover
life: ſo neither
poore nor rich,
quicke nor
dead ſhalbe
reſtored from
his kingdome.

t Meaning the poſteritie, which the Lord keepeth as
a ſeede to the Church to continue his praiſe among men. n That
is, God hath fulfilled his promes.

PSAL. XXIII.

1 Because the Prophet had proued the great
mercies of God at diuers times, and in ſundry
maners, he gathereth a certaine aſſurance, ful-
ly perſwading himſelfe that God will continue
the very ſame goodneſſe towards him for euer.

¶ A Pſalme of Dauid.

ſſa. 40. 11.

ſere. 23. 5.

ezek. 34. 23.

john. 10. 11.

1. pet. 2. 25.

a He hath care

ouer me, & mi-

niſteth vnto

me all thinges.

b He comfor-

teth or refre-

ſheth me.

c Plaine, or

ſtreight wayes.

d Though he were in danger of death,

as the ſheepe

that wandreth in the darke valley without his ſhepherd.

The Lord is my ^a ſhepherd, I ſhall not
want.

2 He maketh me to reſt in greene paſture,
and leadeth me by the ſtill waters.

3 He ^b reſtoreth my ſoule, and leadeth me
in the ^c paths of righteouſnes for his names
ſake.

4 Yea, though I ſhould walke through the
valley of the ^d ſhadowe of death, I wil feare
no euill: for thou art with me: thy rodde

and

and thy staffe, they comfort me.

5 Thou doest prepare a table before me in the sight of mine aduersaries: thou doest f anoint mine head with oyle, and my cuppe runneth ouer.

6 Doubtes, kindnes and mercie shall folow me all the dayes of my life, & I shal remaine a long season in the house of the Lord.

maner of great feasts. 8 He setteth not his felicitie in the pleasures of this world, but in the seare and seruice of God.

PSAL. XXIIII. Morning.

1 Albeit the Lord God hath made, & gouerneth al the worlde, yet towards his chosen people his gracious goodnes doth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter a right into this Sanctuary, which are the true worshippers of God, purged from the sinfull flesh of this world. 7 Finally he magnifieth Gods grace for the building of the temple, to the end he might stirre up all the faithfull to the true seruice of God.

¶ A Psalm of Dauid.

THe earth is the Lords, & al that therein is: the world & they that dwel therein.

2 For hee hath founded it vpon the seas: and established it vpon the floods.

3 Who shal ascend into the mountaine of the Lord? and who shall stande in his holy place?

4 Euen he that hath innocent handes, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.

5 He shal receiue a blessing from y Lord, & righteousnes from the God of his saluation.

6 This

e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberally with him in despite of them.

f As was the

Dm. 10. 14.

Job. 28. 24.

1. Cor. 10. 26.

a He noteth two things: the one, that the earth to mans indgement seemeth about the waters: & next, that God miraculously preeriueth the earth, that it is not drowned with the waters, which naturally are about it.

b Though circumcision separate the carnal seede of Iacob from the gentiles, yet he that seeketh God, is y true Iacob and the very Israelite.
c David describeth the building vp of the temple, wherein the glory of God should appeare, and

under the figure of this temple, he also prayeth for the spirituall temple, which is eternall, because of the promises which was made to the temple, as it is written, Psal. 132. 14.

6 This is the ^b generation of them that seeke him, of them that seeke thy face, *this is* Iacob. Selah.

7 ^c Lift vp your heades ye gates, and bee ye lift vp ye euerlasting doores, and the king of glory shall come in.

8 Who is this King of glory? the Lord, strong & mighty, *even* the Lord mightie in battel.

9 Lift vp your heades, ye gates, and lift vp *your selues*, ye euerlasting doores, and the King of glory shall come in.

10 Who is this King of glory? the Lord of hostes, he is the king of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiven, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Hebrews letters two or three except.

¶ A Psalm of David.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rodde.

Isa. 28. 26.

rom. 10. 11.

c Reteine mee in the faith of thy promise, that I swarne not on any side.

VNto thee, ^a O Lorde, lift I vp my soule.

2 My God, I ^b trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 ^{*} So all that hope in thee, shall not bee ashamed: *but* let them be confounded, that transgresse without cause.

4 ^c Shew me thy wayes, O Lord, and teach me thy paths.

5 Leade me soorth in thy trueth, & teach

me:

me: for thou art the God of my saluation:
in thee do I trust ^a all the day.

6 Remember, O Lord, thy tender mercies,
and thy louing kindnesse: for they haue
bene for euer.

7 Remember not the ^e sinnes of my youth,
nor my rebellios, ^{but} according to thy kind-
nesse remember thou me, ^{even} for thy good-
nesse sake, O Lord.

8 Gracious and righteous ^{is} the Lord: ther-
fore will he ^f teach sinners in the way.

9 Them that be meeke, will he ^g guide in
iudgement; and teache the humble his
way.

10 All the paths of the Lord ^{are} mercy and
trueth vnto such as keepe his couenant and
his testimonies.

11 For thy ^h Names sake, O Lorde, be mer-
cifull vnto mine iniquitie, for it is great.

12 What ⁱ man is he that feareth the Lord?
him will he teache the way ^{that} he shall
^k chuse.

13 His soule shall dwell at ^l ease, and his
seede shall inherite the land.

14 The ^m secreet of the Lord ^{is} reueled to
them, that feare him: and his couenant to
giue them vnderstanding.

15 Mine eyes ^{are} euer toward the Lord: for
he will bring my feete out of the net.

16 Turne thy face vnto me, and haue mer-
cie vpon me: for I am desolate and poore.

17 The sorowes of mine heart ⁿ are enlar-
ged: drawe me out of my troubles.

^m His counsell conteyned in his worde, whereby he declareth that
he is the protectour of the faithfull. ⁿ My grieve is increased be-
cause of mine enemies crueltie.

^d Constantly,
and against all
temptations.

^e He confes-
seth that his
manifest
sinnes were
the cause that
his enemies
did thus perse-
cute him, desi-
ring that the
cause of the
will may be ta-
ken away, to
the intent that
the effect may
cease.

^f That is, call
them to repen-
tance.

^g He will go-
uerne and co-
fort them that
are truly
humbled for
their sinnes.

^h And for
none other
respect.

ⁱ Meaning,
the number is
very small.

^k He will
direct such
with his spirit
to followe the
right way.

^l He shall prosper both in
spirituall
and corporall
things.

a The greater that his afflictions were, and the more that his enemies increased, the more neere felt he Gods helpe. **p** For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

18 Looke vpon mine affliction and my trouble, and forgue all my sinnes. **19** Beholde mine enemies, for they are many, and they hate me with cruell hatred. **20** Keepe my soule, and deliuer me: let me not be confounded for I trust in thee. **21** Let *P. mine* vprightnesse and equitie preserue me: for mine hope is in thee. **22** Deliuer Israel, O GOD, out of all his troubles.

PSAL. XXVI.

1 David oppressed with many iniuries, finding no helpe in the worlde, callth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. **6** Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thankesgiving.

A Psalm of David.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men. **b** My very affections and inward motions of the heart. **c** He sheweth what stayed him, that he did not recopence euill for euill. **d** He desireth that they can not walke in simplicitie before God, that delight in the company of the vngodly.

Iudge me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide. **2** Prone me, O Lord, and trie me: examine my reins, and mine heart. **3** For thy louing kindnesse before mine eyes: therefore haue I walked in thy truth. **4** I haue not haunted with vaine persons, neyther kept company with the dissembling.

femblers.

5 I haue hated the assembly of the euil, & haue not companied with the wicked.

6 I will ^e wash mine handes in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thankesgiuing, and set forth all thy wonderous workes.

8 O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 ^f Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands is ^g wickednes, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me *therefore*, & be merciful vnto me.

12 My foote standeth in ^h vprightness: I will prayse thee, O Lord, in the Congregations.

PSAL. XXVII. Euening.

1 *Dauid maketh this Psalm being deliuered from great perils, as appeareth by the prayse & thankesgiuing annexed: 6 VVherein wee may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the ende wherefore he desireth to liue & to be deliuered, onely to worship God in his Congregation.*

A Psalm of Dauid.

THe Lorde is my ^a light & my saluation, whom shal I feare? the Lord is ^y strength of my life, of whome shal I be afraide?

2 When the wicked, *euē* mine enemies & my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart shoulde not be afraide: though

I I

warre

e I will serue thee with a pure affection, and with the godly ^y sacrifice vnto thee.

f Destroy me not in ^g ouerthrowe of the wicked.

g Whose cruel handes do execute the malicious deuices of their hearts.

h I am preserved from mine enemies by the power of God, & therefore will praise him openly.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp in God, he feared not the tyrannie of his enemies.

b. That God wil deliuer me, and giue my faith the victorie.
 c. The losse of countrey, wife, and all worldly commodities: grieue me not in respect of this one thing, that I may not prayse thy Name in the middes of the Congregation.
 d. David assured himselfe by the Spirit of prophesie, that he should overcome his enemies, and serue God in his Tabernacle.
 e. He groundeth vpon Gods promises and sheweth that he is most willing to obey his commandement.
 f. He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children.
 g. But either pacifie their wrath, or bridle their rage.

warre bee rayfed against mee, I will trust in
 b this.

4 ^c One thing haue I desired of the Lord, that I will require, *even* that I may dwell in the house of the Lorde all the dayes of my life, to beholde the beautie of the Lord, and to visite his Temple.

5 For in ^y time of trouble he shall hide me in his Tabernacle: in the secrete place of his pavilion shal he hide me, and set me vp vpon a rocke.

6 ^d And now he shall he lift vp mine head aboue mine enemies round about me: therefore wil I offer in his Tabernacle sacrifices of ioy: I wil sing and prayse the Lord.

7 Harken vnto my voyce, O Lord, *when* I cry: haue mercy also vpon me, & heare me.

8 *When thou saydest*, ^e Seeke yee my face, mine heart answered vnto thee, O Lorde, I wil seeke thy face.

9 Hide not *therefore* thy face from me, nor cast thy seruāt away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 ^f Though my father & my mother should forsake me, yet the Lorde wil gather me vp.

11 Teach me thy way, O Lord, & leade me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.

13 *I should haue fainted*, except I had beleued to see the goodnes of the ^h Lorde in the land of the liuing.

h In this present life before I die, as isa. 38, 12.

PSAL. XXVIII. 5.day.

14 ⁱ Hope in the Lord: be strong, & he shall comfort thine heart, and trust in the Lord.

ⁱ He exhorteth himselfe to depende on the Lord, seeing he neuer sayled in his promises.

PSAL. XXVIII.

1 ⁱ Being in gre^e ⁱ feare & heavines of heart to see God dishonou^r the wicked, he desireth to be ridde of him, 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalm of David.

Vnto thee, O Lord, do I cry: O my strength, be not deafe toward me, least, if thou answer me not, I be ^a like them that go down into the pit.

^a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition

2 Heare the voyce of my petitions, when I cry vnto thee, when I holde vp mine handes toward thine ^b holy Oracle.

^b He vsed this outward meanes to help the weakenes of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.

3 ^c Draw me not away with the wicked, & with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

^c Destroy not the good with the bad.

4 ^d Reward the according to their deeds, and according to the wickednesse of their iniquitions: recompence them after the worke of their hands: render them their rewarde.

^d He thus praieth in respect of Gods glory, and not for his owne cause, being assured,

5 For they regarde not the workes of the Lord, nor the operation of his hands: therefore ^e breake them downe, and buylde them not vp.

^e God would punish the persecuters of his Church.

6 ^f Praised be the Lorde, for he hath heard the voyce of my petitions.

^f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes.

7 The Lord is my strength and my shield: ^e Let them be utterly destroyed, as Mal. 1. 4. ^f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayes.

5. day.

P S A L. XXIX.

mine heart trusted in him, & I was helped: therefore mine heart shall reioyce, and with my song wil I prayse him.

g Meaning, his souldiers, who were as means, by whome God declared his power.

8 The Lord ^u & their strength, & he is the strength of the deliuerances of his anointed.
9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

P S A L. XXIX.

1 The Prophet exhorteth the princes & rulers of the world, (which for the most part think there is no God) 3 At the least to feare him for the thunders and tempestes, for feare whereof all creatures tremble. II And though thereby God threatneth sinners, yet is he alwaies merciful to him, & moueth the thereby to praise his Name.

¶ A Psalme of Dauid.

Giue vnto the Lorde, yee ^a sonnes of the mightie: giue vnto the Lorde glorie and strength.

2 Giue vnto the Lorde glorie *due* vnto his Name: worshippe the Lorde in the glorious Sanctuarie.

3 The ^b voyce of the Lord ^u vpon the waters: the God of glory maketh it to thunder: the Lord ^u vpon the great waters.

4 The voyce of the Lorde ^u mightie: the voyce of the Lord ^u glorious.

5 The ^c voyce of the Lorde breaketh the ceders: yea, the Lord breaketh the ceders of Lebanon.

6 Hee maketh them also to leape like a calfe: Lebanon *also* and ^d Shiron like a yong vnicorne.

7 The voyce of the Lorde deuiceth the

a He exhorteth the proude tyrants to humble themselves vnder Gods hand, and not to be inferiour to brute beastes and dumme creatures.

b The thunder elaps that are heard out of y cloudes, ought to make the wicked to tremble for feare of Gods anger.

c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?

d Called also Hermon.

^e flames

PSAL. XXX. 6.day.

^e flames of fire.

8 The voyce of the Lord maketh the wil-
dernesse to tremble: the Lorde maketh the
wildernesse of ^f Kadesch to tremble.

9 The voyce of the Lord maketh ^y hindes
to ^g calue, & ^h discouereth the forests: there-
fore in his ⁱ Temple doeth euery man speake
of his glory.

10 The Lord sitteth vpon the ^k flood, & the
Lord doeth remaine King for euer.

11 The Lorde shall giue strength vnto his
people: the Lord shal blesse his people with
peace.

pearce the most secret places. ⁱ Though the wicked are nothing
moued with these sights, yet the faithful praise God. ^k To moderate
the rage of the tempest and waters, that they destroy not all.

^e It causeth
the lightnings
to shooe and
glide.

^f In places
most desolate,
whereas see-
meth there is
no presence of
God.

^g For feare
maketh them
to cast their
calues.

^h Maketh the
trees bare, or

ⁱ Though the wicked are nothing
moued with these sights, yet the faithful praise God.

^k To moderate

PSAL. XXX. Morning.

1 *V*hen David was deliuered from great dan-
ger, he rendred thanks to God, exhorting o-
thers to do the like, and to learne by his exam-
ple, that God is rather merciful then seuer and
rigorous towards his children, 7 And also that
the fal from prosperitie to aduersitie is sudden.

8 This done, he returneth to prayer, promising
to prayse God for euer.

¶ * A Psalm of the * dedication of
the ^a house of Dauid.

1 Will magnifie thee, O Lorde: ^b for thou
1 hast exalted me, & hast not made my foes
to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and
thou hast ^c restored me.

3 O Lord, thou hast brought vp my ^d soule
tude, which doe not prayse God for his benefites. ^e Restored from
the rebellion of Absalom. ^d Meaning, that he escaped death most
narrowly.

2. Sam. 7. 2.

Deut. 20. 3.

^a After that
Absalom had
polluted it
with most fil-
thie fornicati-
on.

^b He condem-
neth them of
great ingrati-
tude.

^c Restored from

^d Meaning, that he escaped death most

^e Restored from

e The worde
signifieth them
that haue re-
ceiued mercy
and shew mer-
cie liberally
vnto others.
f Before his
Tabernacle.
Psal. 145. 8.
Iſa. 54. 8.

2. cor. 4. 17.

g I put to much
confidence in
my quiet state,
as Iere. 31. 18.

2. Chro. 32. 24.
25.

h I thought
thou haddest
established me
in Zion most
surely.

i After y thou
haddest with-
drawn thine
helpe, I felt my
miserie.

k David mea-
neth that the
dead are not
profitable to y
Congregation
of the Lords

here in earth: therefore he would lue to praise his Name, which is the
ende of mans creation. l Because thou hast preserved mee, that my
tongue should prayse thee, I wil not be vnmindefull of my duetie.

out of the graue: thou hast reuiued me from
them that go downe into the pit.

4 Sing praises vnto the Lord, ye ^ehis Saints,
and giue thanks ^fbefore the remembrance
of his Holines.

5 *For he endureth ^bbut a while in his anger:
^{but} in his fauour is life: weeping may abide at
euening, but ioy ^{commeth} in the morning.

6 And in my ^gprosperitie I sayd, I shal ne-
uer be moued.

7 For thou Lord of thy goodnesse haddest
made my ^hmountaine to stande strong: ^{but}
thou didst hide thy face, & I ⁱwas troubled.

8 Then cried I vnto thee, O Lord, & praied
to my Lord.

9 What profite ^{is} there in my blood, when
I go downe to the pitte? shal the dust ^kgiue
thanks vnto thee? or shall it declare thy
trueth?

10 Heare, O Lord, & haue mercy vpon me:
Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy:
thou hast loosed my sacke and gyrded mee
with gladnes.

12 Therefore shall my ^ltongue prayse thee
and not cease: O Lorde my God, I will giue
thanks vnto thee for euer.

P S A L. XXXI.

1 David deliuered from some great danger, first
rehearseth what meditatio he had by the power
offaith, when death was before his eyes, his ene-
mie being readie to take him. 15 Then he as-
firmeth that the fauour of God is alwaies ready

to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God & to loue him, because he preserveth and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalme of David
IN* thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy righteousnes.

2 Bow down thine eare to me: make haste to deliuer me: be vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortress: therefore for thy names sake direct mee and guyde me.

4 Draw me out of the net, that they haue layde priuily for mee: for thou art my strength.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lorde God of truth.

6 I haue hated them that giue themselves to deceytfull vanities: for I trust in the Lorde.

7 I wil be glad & reioyce in thy mercy: for thou hast scene my trouble: thou hast known my soule in aduersities.

8 And thou hast not shut mee vp in the hande of the enemye, but hast set my feete at large.

9 Haue mercy vpon me, O Lorde: for I am in trouble: mine eye, my soule and my bellie are consumed with griefe.

10 For my life is wasted with heauines, and my yecres with mourning: my strength faileth for my payne, and my bones are consumed.

Psalm 71. 1.

a For the God declareth himselfe iust, when he preserveth his according as he hath promised.

b Preserue me from the crafty counsels & subtil practises of mine enemies.

c He desireth God not onely to take care for him in this life, but y his soule may be saued after this life.

d This affection ought to be in all Gods children, to hate whatsoever thing is not grounded vpon a sure trust in God, as deceitfull and vayne.

e Largenes signifieth comfort, as straightnes sorow & perill.

f Meaning, that his sorowe and torment had continued a great while.

g Mine enemies
had drawn all
men to their
part against
me, euen my
chiefe friends.
h They were
afraid to shewe
me any token
of friendship.
i. They that
were in autho-
ritie, condem-
ned me as a
wicked doer.
k I had this
testimonie of
conscience, that
thou wouldest
defend mine
innocencie.
l Whatsoeuer
changes come,
thou governest
them by thy
providence.
m Let death
destroy the
intent that
they may hurt
no more.
n The treasures
of Gods mercy
are alwayes
layd vp in store
for his childre,
albeit at all
times they do
not enjoy the.
"Ebr. in the se-
cret of thy face.
o That is, in a
place where
they shal haue
thy comfort, & be hid safely from the enemies pride.

11 I was a ² reproche among all mine ene-
mies, but specially among my neighbours: &
a feare to mine acquaintance, ^h who seeing
me in the streete, fled from me.

12 I am forgotten, as a dead man out of
minde: I am like a broken vessel.

13 For I haue heard the rayling of i great
men: feare ^{was} on euery side, while they con-
spired together against me, and consulted to
take my life.

14 But I trusted in thee, O Lorde: I sayde,
k Thou art my God.

15 My ^l times are in thine hand: deliuer me
from the hande of mine enemies, and from
them that persecute me.

16 Make thy face to shine vpon thy seruāt,
and saue me through thy mercy.

17 Let me not be confounded, O Lord: for
I haue called vpon thee: let the wicked bee
put to confusion, & ^{be} to silence in the graue.

18 Let the lying lippes bee made dumme,
which cruelly, proudly and spitefully speake
against the righteous.

19 How great is thy goodnesse, which thou
hast layed vp for them, that feare thee: and
done to them, that trust in thee, ^{even} before
the sonnes of men!

20 Thou doest hide them "o priuily in thy
presence from the pride of men: thou kee-
pest them secretly in thy Tabernacle from
the strife of tongues.

21 Blessed be the Lord: for he hath shewed
his marueylous kindenesse towards me in a
P strong citie.

p Meaning, there
was no citie so strong to preserve him, as the defence of Gods fauour.

22 Though

22 Though I sayd in mine haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his ||Saintes: for the Lorde preserueth the faithfull, and rewardeth abundantly the proude doer.

24 All ye that trust in the Lord, be strong, and he shall establish your heart.

P S A L. XXXII. Evening.

1 *David punished with grievous sickness for his finnes, counteth them blessed, to who God doth not impute their transgressions. 5 And after that hee had confessed his finnes and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.*

¶ A Psalm of David to giue instruction. Blessed is he whose wickednes is forgiven, and whose sinne is couered.

2 Blessed is the man, vnto whome the Lorde imputeth not iniquitie, and in whose spirit there is no guile.

3 When I helde my tongue, my bones consumed, or when I roared all the day,

4 (For thine hand is heauie vpon me, day and night: & my moisture is turned into the drought of summer. Selah)

5 Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I wil confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne. Selah.

6 Therefore shall euery one, that is godly, reconciled to God, hee feelet a perpetuall torment. e Hee sheweth that as Gods mercy is the only cause of forgiveness of finnes, so the meanes thereof are repentance and confession, which proceede of faith.

q And so by my rashnes and infidelitie deserued to haue bene forsaken.

| Or, ye that feelee his mercies.

r Be constant in your vocation, and God will

confirm you with heavenly

strength.

a Concerning the free remission of finnes, which is the chiefe point of our faith.

b To be iustified by faith, is to haue our finnes freely remitted, & to be reputed iust Rom 4.6.

c Betweene hope and despaire.

d Neither by silence nor crying founde I ease: signifying, that before the sinner be

e Hee sheweth that as Gods mercy is the only cause of forgiveness of finnes,

make

I When neede.

fitie causeth
him to seeke to
thee for helpe,
Isa. 55. 6.

g To wit, the
waters, and
great dangers.
h Dauid promi-
seth to make
thy rest of Gods
children par-
takers of the
benefices,
which he felt,
and that hee
will diligently
looke and take
care to direct
them in thy way
of saluation.

i If men can
rule brute
beastes, thinke
they, that God will not bridle and tame their rage? **k** He sheweth
that peace and ioy of conscience in the holy Ghost is thy fruite of faith.

P S A L. XXXIII.

make his prayer vnto thee in a fit time, when
thou mayest be found: surely in the flood of
great waters they shal not come nere him.

7 Thou art my secreete place: thou preser-
uest me from trouble: thou compassest me
about with ioyfull deliuerance. Selah.

8 I will **h** instruct thee, and teach thee in
the way, that thou shalt goe, and I wil guide
thee with mine eye.

9 Be ye not like an horse, or like a mule,
which vnderstande not: whose **i** mouthes
thou doest binde with bit and bridle, least
they come neere thee.

10 Many sorowes shall come to the wicked:
but hee that trusteth in the Lorde, mercie
shall compasse him.

11 Be glad ye righteous, & **k** reioyce in thy lord,
& be ioyful all ye, that are vpriight in heart,
& be ioyful all ye, that are vpriight in heart,
& be ioyful all ye, that are vpriight in heart,

P S A L. XXXIII.

1 He exhorteth good men to praise God for that
he hath not onely created all things, and by his
providence gouerneth the same, but also is faith-
full in his promises, **10** Hee understandeth
mans heart, and scattereth the counsell of the
wicked, **16** So that no man can be preser-
ued by any creature or mans strength: but they,
that put their confidence in his mercie, shal be
preserved from all aduersities.

a It is the due-
tie of the god-
ly to set forth
the praises of
god for his mer-
cie and power

2 Praise the Lord w harpe: sing vnto him
with viole and **b** instrument of ten strings.
shewed towards them. **b** To sing on instruments was a part of the
ceremoniall seruice of the Temple, which doeth no more appertaine
vnto vs, then the sacrifices, censings and lights.

3 Sing

PSAL. XXXIII. 6.day.

3 Sing vnto him a newe song: sing cheere-
fully with a loude voice.

4 For the ^c word of the Lord is righteous,
and all his ^d workes are faithful.

5 He ^e loueth righteousness & iudgement:
the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the hea-
uens made, and all the hoste of them by the
breath of his mouth.

7 He ^f gathereth the waters of the sea to-
gether as vpon an heape, and layeth vp the
depthes in his treasures.

8 Let all the earth feare the Lorde: let all
them that dwell in the worlde, feare him.

9 For he spake, and it was done: hec com-
manded, and it || stode.

10 The Lord breaketh the ^g counsell of the
heathen, and bringeth to nought the deuices
of the people.

11 The counsell of ^h Lord shal stand for euer, &
ⁱ thoughts of his heart throughout al ages.

12 Blessed is that nation, whose ^j God is the
Lorde: *even* the people, *that* he hath chosen
for his inheritance.

13 The Lord ^k looketh downe from heauē,
and beholdeth all the children of men.

14 From the habitation of his dwelling he
beholdeth all them, that dwell in the earth.

15 He ^l facioneth their hearts euery one,
and vnderstandeth all their workes.

16 The ^m King is not saued by ⁿ multitude
of an hoste, *neither* is the mightie man de-

^c That is, coun-
sel or comman-
dement in go-
uerning the
world.

^d That is, the
effect and exe-
cution.

^e Howsoeuer ^f
world iudgeth
of gods workes,
yet he doth all
things accor-
ding to iustice
and mercy.

^f By the creatiō
of the beauens
and beautifull
ornamēt, with
the gathering
also of the wa-
ters, he setteth
forth ^g power
of God, that all
creatures ^h
might feare him
for, was created

^g No counsell
can preuaile a-
gainst God, but
he defeateth it
& it shall haue
euill successe.

^h He sheweth
that all our fe-
licitie standeth
in this, that the
lord is our God

ⁱ He proueth

that all things are governed by gods prouidēce, and not by fortune.
^k Therefore he knoweth their wicked enterprises. ^l If Kings & the
mighty of the world cā not be saued by worldly meanes, but only by
Gods prouidēce, what haue others to trust in, ^m haue not like meanes

liuered

6.day. P S A L. XXXIIII.

liuered by great strength.

17 A horse is a vaine helpe, & shall not deliuer *any* by his great strength.

18 Beholde, ^m the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 ⁿ Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lorde, be vpon vs, as we trust in thee.

P S A L. XXXIIII.

1 After David had escaped Achish, according as it is writen in the 1 Sam. 21. 11, whom in this title he calleth Abimelech (which was a general name to all the Kings of the Philistines) he praiseth God for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare and serue him: 14 VVho defendeth the godly with his Angels, 15 And vterly destroyeth the wicked in their sinnes.

¶ A Psalm of David, when he changed his behauiour before Abimelech, who droue him away, and he departed.

I Wil ^a alway giue thanks vnto the Lord: his praise shall in my mouth continually.

2 My soule shall glory in the Lorde: the ^b humble shall heare it, and be glad.

3 Praise ye the Lorde with me, and let vs magnifie his Name together.

4 I sought the Lord, & he heard me: yea, he deliuered me out of all my ^c feare.

^m God sheweth ^y towards his of his mercie, which man by no meanes is able to compass.

ⁿ Thus he speaketh in ^y name of the whole Church, which onely dependeth on Gods providence.

^a He promisseth neuer to become vnmindfull of Gods great benefite for his deliuerance.

^b They that are beaten downe with the experience of their owne

souls. ^c Which I conceined for the dangers wherein I was.

5 They

5 They ^d shall looke vnto him, and runne
to him: and their faces shall not be ashamed,
saying,

6 This poore man cried, & the Lord heard
him, and saued him out of all his troubles.

7 The ^e Angel of the Lord pitcheth round
about them, that feare him, and deliuereth
them.

8 Taste ye and see, how gracious the Lord
is: blessed is the man that trusteth in him.

9 Feare the Lord, yee his Saintes: for no-
thing wanteth to them that feare him.

10 The ^f lyons do lacke and suffer hunger,
but they, which seeke the Lord, shall want
nothing that is good.

11 Come children, hearken vnto me: I will
teache you the ^h feare of the Lord.

12 *What man is he, that desireth life, and
loueth long daies for to ⁱ see good?

13 Keepe thy tongue from euil, & thy lips,
that they speake no guile.

14 Eschew euil and doe good: seeke peace
and followe after it.

15 The eies of the Lord are vpon the righ-
teous, & his eares are open vnto their crie.

16 But the ^{*}face of the Lord is against them
that doe euill, to cut off their remembrance
from the earth.

17 The righteous crie, and the Lord heareth
them, and deliuereth them out of all their
troubles.

18 The Lorde is neere vnto them that are
of a ^l contrite heart, and will saue such as be
afflicted in spirit.

19 Great are ^y troubles of the righteous:
but the Lord deliuereth him out of them al.

20 ^m He

d They shalbe
bold to flee to
thee for suc-
cour, whē they
shall see thy
mercies to-
ward me.

e Though Gods
power be suffi-
ciēt to gōuern
vs, yet for māns
infirmities he
appointeth his
Angels to

watch ouer vs.
f The godly by
their patient
obedience pro-
fit more then
they, which ra-
uine & spoile.

g If they abide
the last triall.
h That is, the
true religion &
worship of god

1. Pet. 3. 10.
i Seeing all men
naturally de-
sire felicitie, he
wondreth why
they cast them
selues willing-
ly into misery.

k The anger of
God doeth not
onely destroy
y wicked, but
also aboliseth
their name for
euer.

l When they
seeme to bee
swallowed vp
with afflictions,
then God is at
hand to deli-
uer them.

m And as
Christ sayeth,
all the beares
of his head.
n Their wic-
ked enterprises
shall turne to
their owne de-
struction.

o For when they seeme to be overcome with great dangers & death
it selfe, then God sheweth him selfe their redeemer.

20 m He keepeth all his bones: not one of
them is broken.

21 But malice shal slay the wicked: and
they that hate the righteous, shall perishe.

22 The Lord redeemeth the soules of his
servants: and none, that trust in him, shall
perishe.

P S A L. XXXV. Morning.

1 So long as Saul was enemy to David, all that
had any authority under him to flatter their
King (as is the course of the world) did also
most cruelly persecute David: against whom
he praieth God to plead & to avenge his cause,

8 That they may be taken in their nets and
snares, which they laied for him, that his inno-
cency may be declared, 27 And that the inno-
cent, which taketh part with him, may reioyce
& praise the Name of the Lord, that thus de-
livereth his servant. 28 And so he promiseth
to speake forth the iustice of the Lorde, and to
magnifie his Name all the daies of his life.

A Psalm of David.

a He desireth
God to vnder-
take his cause
against them
that did perse-
cute him and
slander him.

b Albeit God
can with his
breath destroy
all his enemies,
yet the holy

Ghost attributeth vnto him these outward weapons, to assure vs of
his present power. c Assure me against these temptations, that thou
art the author of my saluation.

P Leade thou my cause, O Lorde, with
them that strue with mee: fight thou
against them, that fight against me.

2 b Lay hand vpon the shield and buckler,
and stand vp for mine helpe.

3 Bring out also the speare and stoppe the
way against them, that persecute me: say vn-
to my soule, I am thy saluation.

4 Let them bee confounded and put to

shame,

shame, that seeke after my soule: let them be turned backe, and brought to cōfution, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord ^dscatter them.

6 Let their way be darke and slipperie: & let the Angel of the Lorde persecute them.

7 For ^e without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon ^f him at vnwares, and let his net, that he hath laied priuily, take him: let him fall into ^g the same destruction.

9 Then my soule shalbe ioyful in ^h y Lorde: it shall reioyce in his saluation.

10 Al my ⁱ bones shal say, Lord, who is like vnto thee, which deliuerest the poore from him, that is to strong for him! yea, the poore and him that is in miserie, from him that spoileth him!

11 ^j Cruel witnesses did rise vp: they asked of me things that I knewe not.

12 They rewarded mee euill for good, to ^k haue spoiled my soule.

13 Yet I, whē they were sicke, I was clothed with a sacke: I hūbled my soule w^l fasting: & ^l my prayer was turned vpon my bosome.

14 I behaued my selfe as to ^m my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine ⁿ aduersity they reioyced, &

^k To haue taken from me all comfort; and brought mee into despaire. ^o I prayed for them with inward affection, as I woulde haue done for my selfe: or, I declared mine affection with bowing downe mine head. ^p When they sawe me readie to slippe, and as one that halted for infirmitie.

^d Smiteth them with the spirit of giddinesse that their enterprises may be foolish, and they receiue iust reward.

^e Shewing that we may not call God to be a reuenger, but onely for his glorie, and when our cause is iust.

^f Whē he promisseth to him selfe peace.

^g Which bee prepared against the children of God.

^h Hee attributeth his deliuerance onely to God, praising him therefore both in soule and body.

ⁱ That would not suffer me to purge my selfe.

n With their railing words.

o The word signifieth cakes:

meaning, that y proud contraires at their deintie feastes scoffe, raile; and conspire his death.

p In token of contempt and mocking.

q Or, clefis of the earth: meaning him selfe and others in their miserie.

q They reioyced as though they had nowe seene David overthrowen:

r It is the iustice of God to gine to the oppressers affliction & torment, and to the oppressed aide & reliefe; s. Thes.

1.6.

s Because we haue y, which we sought for; seeing he is destroyed.

t That is, at once, were they neuer so many or mightie. n This prayer shall alwayes bee verified against them, that persecute the faithfull.

gathered them selues together: the abiection assembled themselves against me, & I knew not: they tare n me and ceased not,

16 With the false skoffers at o bakets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde this? deliuer my soule from their tumult, ~~even~~ my desolate soule from the lions.

18 So will I giue thee thankes in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer me, neither let them pwinke with y eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull words against the quiet of the lande.

21 And they gaped on me w their mouthes, saying, Aha, aha, q our eye hath seene.

22 Thou hast seene it, O Lorde: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, ~~even~~ to my cause, my God, and my Lord.

24 Iudge me, O Lorde my God, according to thy r righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, s O our soule reioyce: neither let them saye, Wee haue deuoured him.

26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them be clothed n with confusion and shame, that lift vp them selues against me.

P S A L. XXXVI. 7.day.

17 But let them be ioyfull and glad, ^x that loue my righteousnes: yea, let them say alway, Let the Lord be magnified, which loueth the prosperitie of his seruant.

18 And my tongue shall utter thy righteousness, and thy praise euery day.

uerance of his seruants, and for the destruction of his aduersaries.

P S A L. XXXVI.

1 The Prophet grienously vexed by the wicked, doeth complaine of their malicious wickednes.

6 Then hee turneth to consider the unspeakeable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke, 13 VVho in the end destroyeth the wicked and saaueth the iust.

¶ To him that excelleth. A Psalm of David, the seruant of the Lord.

Wickednes saith to the wicked man, ^a euen in mine heart, that there is no feare of God before his eyes.

2 For he ^b flattereth himself in his own eyes, while his iniquitie is found worthy to be hated.

3 The wordes of his mouth are iniquitie & ^c deceit: hee hath left off to vnderstand and to do good.

4 He ^d imagineth mischief vpon his bed: hee setteth himselfe vpon a way, that is not good and doeth not abhorre euill.

5 Thy ^e mercy, O Lord, reacheth vnto the heauens, & thy faithfulness vnto thy cloudes.

betweene good & euil. d By describing at large thy nature of thy reprobate, he admonisheth the godly to beware of these vices. e Though wickednes seemeth to overflowe all the worlde, yet by thine heauenly prouidence thou governeest heauen and earth.

x That at least fauor my righte, though they be not able to helpe me.

y He exhorteth thy Church to praise God for the deli-

a I see euidently by his deede that sinne passeth forward the reprobate from wickednes to wickednes, albeit he goe about to conuer his impietie.

b Though all other detest his vyle sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine and put not difference

7.day. P S A L. XXXVI.

*As for the mount-
taines of God:
for whatsoever
is excellent, is
thus called.*

*¶ The depth of
thy providence
gouerneth all
things, and dis-
poseth them,
albeit the wic-
ked seeme to
ouerwhelme
the world.*

*¶ Onely Gods
children haue
ynough of all
things both
concerning
this life and the
life to come.*

*¶ He sheweth
who are Gods
children, to
wit, they that
know him, and
lead their liues
vprightly. ¶ i
Let not the proud
ad-
uance himselfe
against me, nei-
ther the power of
the wicked drive
me away. ¶ k
That is, in their
pride, wherein
they flatter them-
selues.*

6 Thy righteousness is like the " mightie
mountaines: thy iudgements are like a great
f deepe; thou, Lord, doest saue man & beast.

7 Howe excellent is thy mercy, O God!
therefore the children of men trust vnder
the shadow of thy winges.

8 They shalbe s satisfied with the fatnesse
of thine house, and thou shalt giue them
drinke out of the riuier of thy pleasures.

9 For with thee is the wel of life, and in thy
light shall we see light.

10 Extende thy louing kindnes vnto them
that h know thee, and thy righteousness vnto
them that are vpright in heart.

11 Let not the i foote of pride come against
me, and let not the hand of the wicked men
moue me.

12 k There they are fallen that worke ini-
quitie: they are cast downe, and shall not
be able to rise.

P S A L. XXXVII. Euening.

i This Psalm conteineth exhortation and con-
solation for the weake, that are grieved at the
prosperitie of the wicked, and the affliction of
the godly. 7 For how prosperously soener the
wicked doe liue for the time, hee doeth affirme
their felicitie to be vaine and transitorie, be-
cause they are not in the fauour of God, but in
the ende they are destroyed as his enemies: 11
And howe miserably that the righteous seem-
eth to liue in the world, yet his ende is peace,
and hee is in the fauour of God, hee is deliuered
from the wicked and preserved.

¶ A Psalm

A Psalm of David.

Freat not thy selfe because of the wicked men, neither be enuious for the euil doers.

2 For they shall soone be cut downe like grasse, and shall wither as the greene herbe.

3 Trust thou in the Lorde and doe good: dwell in the land, and thou shalt be fedde assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lorde, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnes as the light, and thy iudgement as the noone day.

7 Waite patiently vpon the Lord & hope in him: freate not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: freat not thy selfe also to do euil.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shal inherite the land.

10 Therefore yet a litle while, and the wicked shall not appeare, & thou shalt looke after his place, and he shal not be found.

11 But meeke men shall possesse y earth, and shall haue their delite in the multitude of peace.

to trust that God will cleare our cause and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that hee fauoureth their doings, Iob. 21.

g Meaning, except he moderate his affections, hee shalbe ledde to doe as they doe. h Hee correcteth the impaciencie of our nature, which cannot abide till the saluence of Gods time be come. Maith. 13.

a Hee admonisheth vs neither to vex our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state y better.

b For Gods iudgement cutteth downe their state in a moment.

c To trust in God, & do according to his will, are sure tokens, that his prouidence will neuer faile vs.

d Be not led by thine owne wisdom, but obey God, & he will finish his works in thee.

e As the hope of the daillight causeth vs not to be offended with the darkness of the night: so ought we patiently

7. day. P S A L. XXXVII.

i The godly are assured that the power and craft of y^e wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, & offer vp their teares as a sacrifice of their obedience.
k For they are daily fed as with Manna fro^m heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God wil giue them contented mindes, and that which shalbe necessarie.

n They shall vanish away suddenly: for they are sedde for the day of slaughter. o God so furnisheth him with his blessing, that hee is able to helpe others. p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

12 i The wicked practiseth against the iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen their sword, & haue bent their bow, to cast downe y^e poore and needie, and to slay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shalbe broken.

16 k A smal thing vnto y^e iust man is better, then great riches to the wicked & mightie.

17 For the armes of the wicked shalbe broken: but the Lord vpholdeth the iust men.

18 The Lorde^l knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shal not be confounded in the perillous time, and in the dayes of famine they shal haue^m ynough.

20 But the wicked shal perish, and the enemies of the Lorde shalbe consumed as theⁿ fatte of lambes: *euen* with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull, and^o giueth.

22 For such as be blessed of God, shall inherit the land, and they that be cursed of him, shalbe cut off.

23 P The paths of man are directed by the Lord: for he loueth his way.

- 24 Though he ^qfall, he shal not be cast off: for the Lord putteth vader his hand.
- 25 I haue bene yong, and am old: yet I saw neuer the righteous forsaken, nor his ^rseede begging bread.
- 26 But he is euer merciful and lendeth, and his seede ^renoyeth the blessing.
- 27 Flee from euill and doe good, and dwell for euer.
- 28 For the Lord loueth iudgement, & forsaketh not his Sainctes: they shall be preserved for euermore: but the seede of the wicked shalbe cut off.
- 29 The righteous men shall inherite the land, and dwell therein for euer.
- 30 The ^rmouth of the righteous wil speake of wisdome, and his tongue will talke of iudgement.
- 31 For the Law of his God is in his heart, & his steppes shall not slide.
- 32 The wicked watcheth the righteous, and seeketh to slay him.
- 33 But the Lorde will not leaue him in his hand, nor cōdemne him, whē he is ^riudged.
- 34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shal perish, thou shalt see.
- 35 I haue scene the wicked strong, & spreading himselfe like a greene bay tree.
- 36 Yet hee ^rpassed away, and loe, hee was gone, and I sought him, but he could not be found.
- glory and their saluation, yet hee will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporal benenites, yet hee recompenseth him with spirituall treasures.

f They shall continually bee preserved vader Gods wings, & haue at least inward rest.

t These three points are required of the faithful, that their talke be godly, that Gods Lawe be in their heart, and that their life bee vpright.

u For though it be sometimes so expedient, both for Gods

cause, and re-

8.day. P S A L. XXXVIII.

y He exhorteth the faithful to marke diligently the examples both of Gods mercies, and also of his iudgements.
 z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, although for a time God prone them by sundrie tentations.

37 Marke the vpright man, and beholde the iust: for the end of *that* man is peace.

38 But the transgressours shalbe destroyed together, and the ende of the wicked shalbe cut off.

39 But the ² saluation of the righteous men shalbe of the Lord: he shalbe their strength in the time of trouble.

40 For the Lorde shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

God prone them by sundrie tentations.

P S A L. XXXVIII. Morning.

1 David lying sicke of some grievous disease, acknowledgeth himselfe to bee chastised of the Lord for his finnes, and therefore prayeth God to turne away his wrath. 5 He uttereth the greatnes of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence hee commendeth his cause to God, and hopeth for speedie helpe at his hand.

u To put himselfe and others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rodde,

but that hee woulde so moderate his hand, that hee might be able to beare it. c Thy sicknes, wherewith thou hast visited me. d David acknowledgeth God to bee iust in his punishments, because his finnes had deserued much more.

A Psalme of Dauid for ^a remembrance.
 O Lord, rebuke mee not in thine ^b anger, neither chastise me in thy wrath.

2 For thine ^c arrowes haue light vpon me, and thine hand lyeth vpon me.

3 There is nothing sounde in my flesh, because of thine anger: neither is there rest in my bones because of my ^d sinne.

P S A L. XXXVIII. 8.day.

4 For mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of my foolishnes.

6 I am bowed, and crooked very sore: I go || mourning all the day.

7 For my reines are full of burning, and there is nothing found in my flesh.

8 I am weakened & sore broken: I g roare for the very grieve of mine heart.

9 Lorde, I poure my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart " panteth: my strength faileth mee, and the light of mine eyes, euen^h they are not mine owne.

11 My louers and my friendes stand aside from my plague, and my i kinsmen stand a-farre off.

12 They also, that seeke after my life, laye snares, and they that goe about to do me e-will, talke wicked things and imagine deceit continually.

13 But I as^k a deafe man heard not, & am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.

16 For I saide, Heare me, least they reioyce ouer me: for^l when my foote slippeth, they extoll themselues against me.

ence before men, and therefore paciently waite for the helpe of God.

l That is, if they see that thou succour me not in time, they wil mocke and triumphe, as though thou hadst forsaken mee.

e He confes-
seth his sinnes,
Gods iustice,
and maketh

prayer his re-
suge.

f That rather
gaue place to
mine owne

lustes, then to
the wil of Gods.

|| Or, blacke, as
one that is disfi-
gured & consum-

med with sicknes.

g This exam-
ple warneth vs
neuer to de-
spaire, be the

torment neuer
so great: but
alwayes to cry
vnto God with

sure trust for
deliuerance.

"Ebr. rummeth a-
bout, or, is tosse d
to and fro: mea-
ning, that he was

desitute of all
helpe & counsell.

h My sight say-
leth me for ve-
ry sorowe.

i Partly for
seare, and part-
ly for pride

they denied all
duetie and
friendship.

k For I can
haue no audi-

8.day. P S A L. XXXIX.

m I am without hope to recover my strength.

n In my greatest miserie they most reioyce.

o He had rather haue the hatred of all the world, then to faile in any part of his dutie to Godward.

p Which art the author of my saluation:

and this declareth that hee prayed with sure hope of deliuerance.

17 Surely I am ready to ^m halt, and my sorrowe is euer before me.

18 When I declare my paine, and am sory for my sinne,

19 Then mine ⁿ enemies are aliuie and are mightie, and they that hate mee wrongfully are many.

20 They also, that rewarde euil for good, are mine aduerfaries, because I followe ^o goodnesse.

21 Forake mee not, O Lord: be not thou farre from me, my God.

22 Hasten thee to helpe me, O my Lord, my P saluation.

P S A L. XXXIX.

1 *Dauid uttereth with what great grieve and bitterness of minde he was driven to these outrageous complaintes of his infirmities.* 2 *For he confesseth that when hee had determined silence, that he brast forth yet into words that he would not, through the greatnes of his griefe.* 4 *Then hee rehearseth certaine requestes which taste of the infirmities of man,* 8 *And mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainly appeare howe hee did strue mightily against death and desperation.*

a This was one of the chiefe singers, 1. Chr. 16. 41.

b Albeit he had appointed with himselfe patiently to

haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

¶ To the excellent musician ^a Ieduthun.

A Psalme of Dauid.

I Thought, ^b I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridle, while the wicked is in my sight.

2 I was

2 I was dumme and spake nothing: I kept silence *euen* from good, ^c and my sorow was more stirred.

3 Mine heart was hote within me, & while I was musing, the fire kindled, & ^d I spake with my tongue, *saying*,

4 Lord, let me knowe mine ende, and the measure of my dayes, what it is: let me know howe long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in *his best* state is altogether ^e vanitie. Selah.

6 Doubtles man walketh in a shadowe, & disquieteth him selfe in vaine: he heapeth vp *riches*, & can not tell who shall gather them.

7 And nowe Lord, what waite I for? mine hope is euen in thee.

8 Deliuier me from al my transgressions, & make me not a rebuke vnto the ^f foolish.

9 I should haue bene dumme, & not haue opened my mouth, because ^g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes doest chastise man for iniquitie, thou as a mothe ^h makest his ⁱ beautie to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

^c Though whē the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

^d He confesseth that he grudged against God, considering the greatness of his sorowes, and the shortnes of his life.

^e Yet David offended in that that he reasoned with God, as though that he were to seuerē toward his weake creature.

^f Make me not a mocking stocke to the wicked, or wrap me not vp with the wicked, when they are put to shame.

^g Seeyng my troubles came of thy providence, I ought to haue endured them patiently.

^h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them. ⁱ The word signifieth all that he desireth, as health, force, strength, beautie, and in what soeuer he hath desire, so that the rod of God taketh away all that is desired in this world.

13 Stay *thine anger* from me, that I may recover my strength, ^k before I goe hence and be not.
 & For his sorrowe caused him to thinke that God would destroy him vtterly: whereby wee see how harde it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

P S A L. XL.

1 David deliuered from great daunger, doeth magnifie and praise the grace of God for his deliuerance, and commendeth his providence towards all mankind. 5 Then doeth he promise to giue him selfe wholly to Gods seruice, & so declareth howe God is truly worshipped. 14 Afterward he giueth thanks and prayseth God, and hauing complayned of his enemies, with good courage he calleth for ayde and succour.

a Though God deferred his helpe, yet he patiently abode, till he was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to praise him: for Gods benefites are so many occasions for vs to praise his name.

d To followe their example,

which hee must needes do, that trusteth not onely in the Lord. e David goeth from one kind of Gods fauour, to the contemplation of his providence ouer all, and confesseth that his counsels towards vs are farre aboue our capacities; we can not so much as tell them in order.

¶ To him that excelleth. A Psalm of David.

I Waited patiently for the Lorde, and he inclined vnto me, and heard my cry.

2 He brought me also out of the ^b horrible pit, out of the mirie clay, and set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth ^c a newe song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth ^d not the proud, nor such as turne aside to lyes.

5 O Lord my God, thou hast made thy

wonderfull

wonderfull wonders so many, that none can count in order to thee thy thoughtes toward vs: I woulde declare, and speake of them, but they are mo, then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: (for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 Then said I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to do thy good wil, O my God: yea, thy Lawe is within mine heart.

9 I haue declared thy righteousnes in the great congregation: loe, I wil not refraine my lippes: O Lord, thou knowest.

10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercie from mee, O Lorde; let thy mercy and thy truth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are mo in number then the heares of mine head: therefore mine heart hath fayled me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

he pitieth vs: his righteousnes, which signifieth his continual protection, & his truth, whereby appeareth his constant fauour, so y^e hereof proceedeth our saluation. k As touching the iudgement of the flesh, I was vterly destitute of all counsell: yet faith inwardly moued mine heart to pray,

f Thou hast opened mine eares to vnderstande the spiritual meaning of the sacrifices; and here Dauid effecteth the ceremonies of the Lawe nothing in respect of the spirituall seruice.

g When thou hadest opened mine eares and heart, I was readie to obey thee, being assured that I was written in the booke of thine elect for this ende.

h In the church assembled in the Sanctuarie, i Dauid here nombreth 7. degrees of our saluation: Gods mercy, whereby

1 He desireth
that Gods mer-
cy may con-
tend for him
agaⁿst the
rage of his ene-
mies.

m Let the same
shame & con-
fusion light vpon
them,
which they in-
tended to haue
brought vpon
me.

n As the faith-
full alwayes
praise God for his benefices : so the wicked mocke Gods children in
their afflictions.

14 Let them be ^l confounded and put to
shame together, that seeke my soule to de-
stroy it : let them be driuen backward and
put to rebuke, that desire mine hurt.

15 Let them be ^m destroyed for a reward of
their shame, which say vnto me, Aha, aha.

16 Let all them, that seeke thee, reioyce &
be glad in thee : and let them, that loue thy
saluation, say alway, ⁿ The Lorde be pra-
ised.

17 Though I be poore & needy, the Lorde
thinketh on me : thou art mine helper and
my deliuerer: my God, make no tarying.

praise God for his benefices : so the wicked mocke Gods children in
their afflictions.

PSAL. XLI.

Euening.

1 David being grievously afflicted, blesteth
them that pitie his case, 9 And complaineth of
the treason of his owne friends and familiars,
as came to passe in Judas, Iohn 13. 18. After he
feeling the great mercies of God gently chastis-
sing him, and not suffering his enemies to tri-
umpe against him, 13 Giveth most hearty
thanks vnto God.

To him that excelleth. A psalme of David.

a Not condem-
ning him as
accursed,
whome God
doeth visite,
knowing that
there are di-
uers causes,
why God laeth
his hand vpon
vs : yea, and af-
terward he
restoreth vs.

Rest him selfe vpon his bed.

Blessed is he that ^a iudgeth wisely of
the poore : the Lord shall deliuer him
in the time of trouble.

2 The Lord will keepe him; and preserve
him aliue; he shalbe blessed vpon ^y earth,
and thou wilt not deliuer him vnto the will
of his enemies.

3 The Lorde will strengthen him vpon
the ^b bed of sorowe : thou hast turned all

^b When for sorowe and griefe of minde, he ei-

his bed in his sickenes.

4 Therefore I said, Lorde haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies ^d speake euill of me, saying, When shall he dye, and his name perishe?

6 And if he come to see me, hee speaketh ^e yes, but his heart heapeth iniquitie within him, and when he commeth foorth, he telleth it.

7 All they that hate me, whisper together against me: ^{euen} against me do they imagine mine hurt.

8 A mischiefe is light vpon him, and hee that lyeth, shall no more rise.

9 Yea, my familiar friend, whome I trusted, which did eat of my bread, ^h hath lifted vp the heele against me.

10 Therefore, O Lorde, haue mercie vpon me, & raise me vp: so I shall rewarde them.

11 By this I know that thou fauourest me, because mine enemy doeth not triumph against me.

12 And as for me, thou vpholdest me ^h in mine integritie, and doest set me before thy face for euer.

13 Blessed be the Lord God of Israel world without end. ^k So be it, euen so be it.

18. 60 shall his members continually proue the same. ^h Meaning, either in prosperitie of life, or in the true seare of God against all temptations. ⁱ Shewing me euident signes of thy Fatherly providence.

^k By this repetition he stirreth vp. the faithfull to praise God.

PSAL. XLII.

1 The Prophet grienously complaineth, that being letted by his persecutors, he could not be present in the Congregation of Gods people, protesting

Then hast restored him in his sicke bed & sent him comfort.

d That is, curse mee, and can not haue their cruel hate quenched, but with my shamefull death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

f The enemies thought by his sharpe punishments, that God was become his more tall enemy.

g As David felt this falshood,

and as it was chiefly accomplished in Christ, Ioh. 13.

h Meaning, either in prosperitie of life, or in the true seare of God against all temptations.

i Shewing me euident signes of thy Fatherly providence.

testifying that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalm to give instruction, ^a committed to the sonnes of Korah.

^a As a treasure to be kept of them which were of the number of the Levites.

^b By these similitudes of thirst and panting, he sheweth his seruent desire to serue God in his Temple.

^c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

^d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorowe.

^e Though he sustained grievous assaults of the fleshe to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

^f That is, when I remember thee in this lande of my banishment among the mountaines.

AS the hart brayeth for the riuers of water, so ^b panteth my soule after thee, O God.

2 My soule thirsteth for God, *euen* for the liuing God: when shall I come and appeare before the presence of God?

3 ^c My teares haue bene my meate day & night, while they daily say vnto me, Where is thy God?

4 When I remembred ^d these thinges, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? ^e waite on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, ^f because I remember thee, from the lande of Iorden, and Hermonim, and from

the mount Mizar.

7 One & deepe calleth another deepe by the noyse of thy water spoutes : all thy waues & thy floods are gone ouer me.

8 The Lord ^h will graunt his louing kindnesse in the day, and in the night shall I sing of him, *even* a prayer vnto the God of my life.

9 I will saye vnto God, *which is my rocke*, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresseth *me*?

10 My ⁱ bones are cut asunder, while mine enemies reproche me, saying daily vnto me, Where is thy God?

11 ^k Why art thou cast downe, my soule? and why art thou disquieted within mee? wayte on God: for I will yet giue him thāks: *he is my present helpe*, and my God.

wercome at once : to teach vs to be constant forasmuch as God will certainly deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy Congregation.

Iudge ^a me, O God, and defend my cause against the vnmercifull ^b people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppresseth *me*?

3 Send thy ^c light and thy trueth: let them leade me : let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then ^d will I goe vnto the altar of God,

the performance of thy promises. ^d He promisseth to offer a solemne sacrifice of thanks giuing in token of his great deliuerance.

^g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, til God be pacified, & send remedie. ^h He assureth him selfe of Gods helpe in time to come. ⁱ That is, I am most grievously tormented. ^k This repetition doeth declare that Dauid did not o-

^a He desireth God to vnder- take his cause against the enemies, but chiefly that he wold restore him to the tabernacle. ^b That is, the cruel cōpany of mine enemies. ^c To wit, thy fauour, which appeareth by

Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

even vnto the God of my ioye & gladnesse and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? ^ewaite on God: for I will yet giue him thanks, he is my present helpe, and my God.

PSAL. XLIIII.

Morning.

1 The faithfull remember the great mercie of God towards his people. 9 After, they complaine, because they feele it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shewe what grievous things they suffered. 23 Finally they pray vnto God, not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, eyther at their return from Babylon, or vnder Antiochus, or in such like affliction.

WE haue heard with our ^a eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the old time:

2 How thou hast driuen out the ^b heathen with thine hand, and planted ^c them: how thou hast destroyed the ^d people, and caused ^e them to growe.

3 For they inherited not the land by their owne sworde, neither did their owne arme saue them: but thy right hand, and thine arme and the light of thy countenance, because thou diddest ^f fauour them.

b That is, the Canaanites. c To wit, our fathers. d Of Canaan. e That is, our fathers. f Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4. 37.

P S A L. XLIIII. 9. day.

4 Thou art my King, O God: sende helpe vnto Iacob.

5 Through thee haue wee thrust backe our aduersaries: by thy Name haue we trodden downe them that rose vp against vs.

6 For I do not trust in my bowe, heyther can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore wil we praise God continually, and wil confesse thy Name for cuer. Selah.

9 But now thou art farre off, and puttrest vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne back from the aduersarie, and they, which hate vs, spoyle || for themselves.

11 *Thou giuest vs * as sheepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not encrease their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My ^m confusion is dayly before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemye and auenger.

17 All this is come vpon vs, yet do we not

which are sold for a low price, neither lookest thou for him that offeth most, but takest the first chapman. n I dare not list vp mine head for shame: n Meaning, the proude and cruel tyrant,

9.day. P S A L. XLIII.

o They boast
not of their
wertnes, but
declare that
they rest vpon
God in the
mids of their
afflictions; who
punished not
nowe their
singes, but by
hard afflictions
called them to
the considerati-
on of the hea-
uenly ioyes.
¶ Or, whales;
meaning the
bottomles seas
of temptations.
here we see the
power of faith,
which can be o-
uercome by no
perils.

p They shewe
y they honored
God aright, be-
cause they tru-
sted in him alone. q They take God to witnes y they were vpriight to
himward. r The faithfull make this their cōfort, that the wicked pu-
nish them not for their sinnes, but for Gods cause, Mat. 5. 10. 1. Pet. 4. 14.
s There is no hope of recouery, except thou put to thine hand & raise
vs vp. t Which is the onely and sufficient ransome to deliuer both
body and soule from all kinde of slavery and miserie.

o forget thee, neither deale wee falsely con-
cerning thy couenant.

18 Our heart is not turned backe: neither
our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into
the place of || dragons, and couered vs with
the shadow of death.

20 If wee haue forgotten the Name of our
God, & holden vp our handes to a f strange
god,

21 Shall not God q searche this out? for he
knoweth the secrets of the heart.

22 Surely for thy sake r are we slayne con-
tinually, and are counted as sheepe for the
slaughter.

23 Vp, why sleepest thou, O Lorde? awake,
be not farre off for euer.

24 Wherefore hidest thou thy face? & for-
gettest our miserie and our affliction?

25 For our soule is s beaten downe vnto the
dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs
for thy t mercies sake.

P S A L. XLV.

1 The maiestie of Salomon, his honour, strength,
beautie, riches and power are praysed, and also
his marriage with the Egyptian being an hea-
then woman is blessed, 10 If that shee can
renounce her people and the loue of her country
and giue her selfe wholly to her husbande. Vn-
der the which figure the wonderfull maiestie
and

and increase of the kingdome of Christ and the Church his spouse nowe taken of the Gentiles is described.

¶ To him that excelleth on ^a Shoshannim a song of ^b loue to giue instruction, committed to the sonnes of Korah.

Mine heart wil vtter forth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art ^c sayrer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Girde thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory,

4 And prosper with thy glory: ^d ride vpon the worde of trueth and of meekenes and of righteousness: so thy right hand shall reache thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shal fall vnder thee.

6 Thy ^e throne, O God, is for euer & euer: the scepter of thy kingdome is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednes, because God, *even* thy God hath ^f anoynted thee with the oyle of gladnes aboue thy fellowes.

8 All thy garments *smell* of myrrhe and aloes, and cassia, when thou comdest out of the ynorie palaces, & where they haue made thee glad.

forth the everlasting kingdom of Christ. ^f Hath established thy kingdome as the figure of Christ, which is the peace & ioye of the Church. ^g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.

^a This was a certaine tune or an instrument.

^b Of that perfite loue that ought to be betweene the husband and the wife.

^c Salomons beautie and eloquence to winne fauour with his people, & his power to ouercome his enemies, is here described.

^d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenes and iustice, not in worldly pompe and vanitie.

^e Vnder this figure of this kingdome of iustice is set

h Though he
had many kings
daughters a-
mōg his wiues,
yet he loued
Pharaohs
daughter best.

i Vnder the fi-
gure of Phara-
ohs daughter
he sheweth
that y Church
mult cast off all
carnall affecti-
ons to obey
Christ onely.
k He signifieth
that diuers of
them that be
riche, shalbe
benefactors
to the Church,
albeit they
giue not perfite
obedience to
the Gospel.

l Or, Zor.

l There is no-
thing fayned,
nor hypocriti-
call, but she is
glorious both
within and

without: and howbeit the Church hath not at all times this outwarde
glorie, the fault is to be imputed onely to their owne ingratitude.
m They shal haue greater graces then their fathers. n He signifieth
the great compasse of Christs kingdom, which shalbe sufficient to en-
rich al his members. o This mult only be referred to Christ, and not
to Salomon.

9 Kings daughters were among thine ho-
norable wiues: vpō thy right hand did stand
the h Queene in a vesture of golde of Ophir.

10 i Hearken, O daughter, and consider, &
incline thine eare: forget also thine owne
people and thy fathers house.

11 So shall the King haue pleasure in thy
beautie: for he is thy Lorde, and reuerence
thou him.

12 And the k daughter of || Tyrus with the
riche of the people shall doe homage before
thy face with presents.

13 The Kinges daughter is all glorious
l within: her clothing is of broyded golde.

14 She shalbe brought vnto the king in rai-
ment of needle worke: the virgines that fo-
llowe after her, and her companions shall be
brought vnto thee.

15 With ioye and gladnesse shall they bee
brought, & shal enter into the kings palace.

16 In steade of thy fathers shall thy m chil-
dren bee: thou shalt make them princes
n through all the earth.

17 I will make thy o Name to bee remem-
bered through all generations: therefore shal
the people giue thanks vnto thee worlde
without end.

P S A L. XLVI.

i A song of triumphe or thankesgiving for the
deliuerance of Ierusalem, after Sennacherib
with his armie was drinen away, or some other
like

like sudden and marueilous deliuerance by the mighty hand of God. 8 VV hereby the Prophet commending this great benefite, dooth exhort the faithfull to giue themselves wholly into the hande of God, doubting nothing but that vnder his protection they shalbe safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon ^a Alamothe a song committed to the sonnes of Korah.

God is our || hope and strength, and helpe in ^b troubles, readie to be found.

2 Therefore will not wee ^c feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof ^d rage and be troubled, and the mountaines shake at the furies of the same. Selah,

4 Yet there is a ^e Riuer, whose streames shal make glad the citie of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shal it not be mooued: God shal helpe it ^f very earely.

6 VVhen the nations raged, and the kingdomes were moued, God ^g thundred, and the earth melted.

7 The Lord of hostes is ^h with vs: the God of Iacob is our refuge. Selah.

8 Come, and beholde the workes of the Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appoynted it, it is sufficient. ⁱ Alwayes when neede requireth. ^k Ebr. gaue hu voyce.

9 They are assured that God can and wil defend his Church from all dangers and enemies,

a Which was either a musick, call instrument or a solemne tune, vnto the which this Psalme was sung.

|| Or, protection.

b In all maner of troubles God sheweth his speedy mercy & power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of

9.day. P S A L. XLVII.

h To wit, how oft he hath destroyed his enemies and delivered his people.

i He warneth them that persecute the Church, to cease their cruelties: for els they shall feelee that God is too strong for them, against whome they fight.

Lorde, **h** what desolations he hath made in the earth.

9 Hee maketh warres to cease vnto the endes of the worlde: he breaketh the bowe and cutteth the speare, and burneth the chariots with fire.

10 Be i still and know that I am God: I will be exalted among the heathen, & I will be exalted in the earth.

11 The Lorde of hostes is with vs: the God of Iaa^kob is our refuge. Selah.

P S A L. XLVII. Euening.

1 The Prophet exhorteth all people to the worship of the true and euermouing God, commending the mercy of God toward the posteritie of Iaa^kob: **9** And after prophesieth of the kingdome of Christ in this time of the Gospel.

¶ To him that excelleth. A Psalm committed to the sonnes of Korah.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shewe himselfe terrible to the wicked.

b He hath made ^y Iewes, who were the keepers of the Lawe and Pro-

phets, scholemasters to the Gentiles, that they should with gladnes obey them. **c** God hath chosen vs above all other nations to enioye a most glorious inheritance. **d** He doeth allude vnto the trumpets, that were blowen at solemne feasts: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens,

All people **a** clap your handes: sing loude vnto God with a ioyfull voyce.

2 For the Lord is high, & terrible: a great King ouer all the earth.

3 He hath **b** subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: ^{eu}en ^y glory of Iaa^kob whom he loued. Selah.

5 God is gone vp with triumphe, ^{eu}en the Lord, with the ^d sound of the trumpet.

6 Sing prayfes to God, sing prayfes: sing prayfes vnto our King, sing prayfes.

PSAL XLVIII. 9. day.

7 For God is the King of all the earth: sing
praises *every one* that hath ^e vnderstanding.
8 God reigneth ouer the heathen: God
sitteth vpon his holy throne.
9 The princes of the people are gathered
vnto the people of the God of Abraham: for
the shieldes of the worlde *belong* to God: he
is greatly to be exalted.
Gods hignes, for that he ioyneth the great princes of the world (whom
he calleth shieldes) to the fellowship of his Church.

PSAL XLVIII.

1 A notable deliuerance of Ierusalem from the
band of many kings is mentioned, for the which
thanks are giuen to God, and the state of that
citie is praised, that hath God so presently at al
times ready to defende them. The Psalmes see-
meth to be made in the time of Ahaz, Iosha-
phat, Asa or Ezechiah: for in their times chief-
ly was the citie by forrein princes assaulted.

2 A song or Psalm committed to the
sonnes of Korah.

Great is the Lord, and greatly to be pray-
sed, in the ^b Citie of our God, *even* vpon
his holy Mountaine.

2 Mount Zion, lying Northwarde, is faire in
situation: it is the ^c ioy of the whole earth, &
the citie of the great King.

3 In the palaces thereof God is known
for a ^d refuge.

4 For loe, the Kinges were ^e gathered, and
went together.

eth. The Psalmes of the song, the contrary. b Albeit God shewe his
wonders through all the worlde, yet he will be chiefly prayed in his
Church. c Because the word of saluation came thence to all the that
should beleene. d Except God were the defence thereof, neither si-
tuation nor munition coulde preuaile. e They conspired and went
against Gods people.

e He requi-
reth that vn-
derstanding be
ioyned with
singing, least
the Name of
God be profa-
ned with wayne
crying.

f He prayseth

a Some put
this difference
betwene a song
& Psalm, say-
ing that it is
called a song,
when there is
no instrument,
but the voyce;
& the Psalm,
the contrary.
The song of the
Psalm is when
the instrumets
begin, and the
voyce follow-

9 day. P S A L. XLVIII.

f The enemies
were afrayde
at the sight of
the Citie.

g That is, of
Cilicia, or of
the sea called
Mediterraneū.

h To wit, of
our fathers, so
haue we pro-
ned: or, God
hath perfor-
med his pro-
mes.

i In all places
where thy
Name shalbe
heard of, men
shal praise thee
when they
heare of thy
marueylous
workes.

k Let Ierusa-
lem and the ci-
ties of Iudea
reioyce for thy
iust iudgements
against thine
enemies.

l For in this outward defence and strength Gods blessings did also
appeare: but the chiefe is to be referred to Gods fauour and secreta
defence, who neuer leaueh his.

5 When they saw f it they marvelled: they
were astonied, and suddenly driuen backe.

6 Feare came there vpon them, & sorow,
as vpon a woman in trauaile.

7 As with an East winde thou breakest the
shippes & of Tarshish, so were they destroyed.

8 As we haue h heard, so haue we seene in
the Citie of the Lorde of hostes, in the Ci-
tie of our God: God will stablish it for euer.
Selah.

9 We wayte for thy louing kindenesse, O
God, in the middes of thy Temple.

10 O God, according vnto thy Name, so is
thy prayse vnto the worlds ende: thy right
hand is full of righteousness.

11 Let mount Zion reioyce, & the daugh-
ters of Iudah be glad, because of thy iudge-
ments.

12 Compassse about Zion, and go round a-
bout it, and tell the towres thereof.

13 Marke wel the wall thereof: behold her
towres, that ye may tell your posteritie.

14 For this God is our God for euer and e-
uer: he shalbe our guide vnto the death.

P S A L. XLIX.

1 The holy Ghost calleth all men to the consi-
deration of mans life, 7 Shewing them not to be
most blessed, that are most wealthy, and there-
fore not to be feared: but contrariwise he lif-
teth vp our myndes to consider howe all thinges
are ruled by Gods providence: 14 Vho as he
udgeth these worldly misers to everlasting
tormentes, 15 So doeth hee preserve his
and

and will reward them in the day of the resurrexion, 2. Thes. ii. 6. in their holiness.

To him that excelleth. A Psalmé committ-
ed to the sonnes of Korah.

HEARE this, all ye people: give care, all ye
that dwell in the world.

2 As well lowe as hie, both riche & poore.

3 My mouth shal speake of wisdom, & the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, &
utter my graue matter vpon the harpe.

5. Wherefore should I feare in the euill dayes, *when* iniquitie shall compasse me about, *as* mine heeles?

6 They trust in their goods, & boast themselves in the multitude of their riches.

¶ Yet a man can by no meanes redeeme his brother: hee can not giue his ranfome to God.

3 (So^d precious is the redemption of their
soules, & the continuance for ever)

9 That hee may liue still for euer, and not
see the graine.

10 For he seeth that wife men^f die; & also
that the ignorant and foolish perishe, and
leauē their riches for 8 others.

11 For they thinke, their houses, and their habitations shall continue for ever, even from generation to generation, and || call their landes by their names.

12 But man shall not continue in honour:
he is like the ^h beastes that die.

f. In that, that death maketh no difference between the persons.

¶ That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth. ¶ *Or, labour that their name may be famous in earth.* h As touching the death of the bodie.

a He will in-
treat how God
gouerneth the
worlde by his
prouidence,
which can not
be perceined
by the iudge-
ment of y^e flesh.
b Though wic-
kednes reigne
& enmies rage
seeing God will
execute his
iudgements a-
gainst the wic-
ked in time
conuenient?

c To trust in riches is more madness, seeing they cā neither restore life nor prolong it.

d That is, so rare, or not to be found, as prophesie was precious in the dayes of Eli,
1. Sam. 2. 1.

Meaning, it is impossible to live for ever; also that life & death are only in God's hands.

1 They speake
and doe the
same thing y^e
their fathers
did.

2 As sheepe are
gathered into
the fold, so shal
thei be brought
to the graue.

3 Because they
hane no part
of life eue, la-
sing.

4 In Christs com-
ming is as the
morning, when
the elc^t shall
reigne with
Christ their
head ouer the
wicked.

5 Or, because hee
hath receiued
me.

Iob. 27. 19.

1. tim. 6. 7.

6 Ebr. he blessed
his soule.

7 The flatterers
praise them that liue in delights and pleasures.

8 Or, his soule.

9 And not passe the terme appointed for life.

10 Both
they and their fathers shall liue here but a while, & at length die for
euer.

11 He cōdemneth mans ingratitude, who hauing receiued ex-
cellent gifts of God, abuseth the like a beast to his owne condegnation.

12

13

14

15

16

17

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19

20

13 This their way vttereth their foolishnes
yet their posterity delite in their talk. Selah.

14 Like sheepe they lie in graue: death
deuoureth them, & the righteous shall haue
domination ouer them in the morning: for
their beautie shall consume, when they shall go
from their house to graue.

15 But God shal deliuer my soule from the
power of the graue: for he will receiue me.
Selah.

16 Be not thou afraied when one is made
riche, and when the glory of his house is in-
creased.

17 * For he shall take nothing away when
he dieth, neither shall his pompe descende
after him.

18 For while he liued, he reioyced him-
selfe: and men will praise thee, when thou
makest much of thy selfe.

19 He shall enter into the generation of
his fathers, and they shall not liue for euer.

20 Man is in honour, and vnderstandeth
not: he is like to beastes that perish.

21

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P S A L L. Morning.

1 Because the Church is alway ful of hypocrites,

2 Which do imagine that God wil be worship-
ped with outward ceremonies only, without
heart: and especially the Lewes were of this opi-
nion, because of their figures and ceremonies of
the law, thinking that their sacrifices were suf-
ficient, 21 Therefore the Prophet doth reprove
this grosse error, & pronounceth the Name of
God

God to be blasphemed; where holinesse is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principall partes, imprecation, and thanksgiving.

¶ A Psalm of ^a Asaph.

THe God of gods, *even* the Lorde hath spoken and called the ^b earth from the rising vp of the sunne vnto the going downe thereof.

2 Out of Zion, *which is* the ^c perfection of beautie, hath God shined.

3 Our God shall come & shall not keepe silence: ^d a fire shall deuoure before him, & a mightie tempest shall be mooued rounde about him.

4 He shall call the heauen aboue, & ^e the earth to iudge his people.

5 Gather my ^f Saintes together vnto me, those that make a couenaunt with me with ^g sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge him selfe. Selah.

7 Heare, O my people, and I will speake: *heare*, O Israel, and I will testifie vnto thee: for I am God, *even* thy God.

8 I will not ^h reprove thee for thy sacrifices, or thy burnt offrings, *that haue not bene* continually before me.

9 I will take no bullocke out of thine house; *nor* goates out of thy foldes.

10 ⁱ For all the beasts of ^j forest are mine,

^f God in respect of his elect, calleth the whole body holy, Saints and his people. ^g Which should know that sacrifices are scales of the covenant betweene God and his people, & not set religion therein.

^h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises. ⁱ Though hee did delite in sacrifice, yet had he no neede of mans helpe thereunto.

and

^a Who was either the autor, or a chiefe singer, to who it was committed.

^b To plead against his displeasing people before heauen and earth. ^c Because God had chosen it to haue his Name there called vpon, & also his image shined there in the doctrine of the Lawe.

^d As when God gaue his Lawe in mount Sinai, hee appeared terrible with thunder and tempest, so will he appeare terrible to take a count for the keeping thereof.

^e As witnesses against the hypocrites.

10. day.

P S A L. L.

and the beasts on a thousand mountaines,

11 I know al the foules on the mountaines,
and the wilde beastes of the field are mine.

12 If I be hungrie, I wil not tel thee: for the
world is mine, and all that therein is.

13 * Wil I eat the flesh of bulles? or drinke
the blood of goates?

14 Offer vnto God praise, and I paie thy
vowes vnto the most High,

15 And cal vpon me in the day of trouble:
so will I deliuer thee, and thou shalt glori-
fie mee.

16 But vnto the wicked said God, ^m What
hast thou to do to declare mine ordinances,
that thou shouldest take my couenant in
thy mouth,

17 Seeing thou hatest ⁿ to be reformed, &
hast cast my wordes behinde thee?

18 For when thou seest a theef, ^o thou run-
nest with him, and thou art partaker with
the adulterers.

19 Thou giuest thy mouth to euil, and with
thy tongue thou forgest deceit.

20 Thou ^p sittest, and speakest against thy
brother, and slanderest thy mothers sonne.

21 These things hast thou done, & I helde
my tongue: *therefore* thou thoughtest that
I was like thee: *but* I wil reprove thee, and
set *them* in order before thee.

22 Oh consider this, ye that forget God,
lest I teare you in pieces, and there be none
that can deliuer ^{you}.

23 He that offreth ^r praise, shal glorify me:

k Though mā
life for the in-
firmities therof
hath neede of
foode, yet God,
whose life
quickneth all
the world, hath
no neede of
such meanes.
l Shew thy self
mindfull of
Gods benefites
by thanksgi-
uing.
m Why dost
thou faile to
be of my peo-
ple, & talkest of
my couenant,
seeing thou art
but an hypo-
crite?
n And to line
according to
my worde.
o He sheweth
what are the
fruites of them
that contemne
Gods worde.
p Hee noteth
the crueltie of
hypocrites,
which spare
not in their
talke or iudge-
ment their own
mothers sonne.

q I will write all thy wicked deedes in a rolle, and make thee to
reade and acknowledge them whether thou wilt or no. r Vnder
the which is contained faith and inuocation.

and

and to him, that ^f disposeth his way: ^{right}, ^f As God hath appointed.
will I ^e shew the saluation of God. ^t That is, de-

P S A L. LL

clare my selfe
to be his Sani-

1 *When David was rebuked by the Prophete Nathan for his great offences, he did not onely out.*

acknowledge the same to God with protestati-
on of his naturall corruption and iniquitie, but
also left a memoriall thereof to his posteritie.

7 Therefore first he desireth God to forgive his
sinnes, 10 And to renue in him his holy Spi-
rit, 13 *With promises that he wil not be un-*
mindfull of those great graces. 18 Finally
fearing least God woulde punish the whole
Church for his fault, he requireth that hee
woulde rather increase his graces towards
the same.

¶ To him that excelleth. A Psalm of Da-
uid, when the Prophet Nathan ^a came
vnto him, after he had gone in to Bath-
sheba.

HAue mercie vpon mee, O God, ^b accor-
ding to thy louing kindnesse: according
to the multitude of thy compassions put a-
way mine iniquities.

2 Wash me ^c throughly from mine iniqui-
tie, and cleanse me from my sinne.

3 For I ^d know mine iniquities, & my sinne
neuer before me.

4 Against thee, against thee onely haue I
sinned, and done euil in thy sight, that thou
maiest be iust when thou ^e speakest, & pure

^c My sinnes sticke so fast in mee, that I haue neede of some singu-
lar kinde of washing. ^d My conscience accuseth mee, so that I can
haue no rest, till I be reconciled. ^e When thou giuest sentence a-
gainst sinners, they must needes confesse thee to be iust, and them-
selues sinners.

when

when thou iudgeſt.

5 Beholde, I was borne in iniquitie, and in ſinne hath my mother conceived me.

He confeſſeth that God, who loueth purenes of heart, may juſtly deſtroy man, who of nature is a ſinner, much more him whome he had inſtructed in his heavenly wiſedome.

Lewit. 14. 6.

G He meaneth Gods comfortable mercies toward repentant ſinners.

H By the bones he vnderſtandeth al ſtrength of ſoule & body, which by cares & mourning are conſumed.

I He confeſſeth that when gods Spirit is colde in vs, to haue it againe reuiued is as a new creation.

K Which may aſſure me that I am drawne out of the ſlavery of ſinne.

I He promiſeth to endenour that others by his example may turne to God. **m** From the murder of Uriah, and the others that were ſlaine with him, 2. Sam. 11. 17. **n** By giuing mee occaſion to praife thee, when thou ſhalt forgive my ſinnes.

6 Beholde, thou ſloueſt trueth in the inward affections : therefore haſt thou taught me wiſedome in the ſecrete of mine heart.

7 Purge me with * hyſſope, and I ſhall be cleane : waſh me, and I ſhall be whiter then ſnowe.

8 Make me to heare & ioy and gladneſſe, that the ^h bones, which thou haſt broken, may reioyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 ⁱ Create in me a cleane heart, O God, and renew a right ſpirit within me.

11 Caſt me not away from thy preſence, & take not thine holy Spirit from me.

12 Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with thy ^k free Spirit.

13 Then ſhall I teach thy ^l wayes vnto the wicked, and ſinners ſhalbe conuerted vnto thee.

14 Deliuer me from ^m blood, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.

15 ⁿ Open thou my lippes, O Lord, and my mouth ſhall ſhew forth thy praife.

16 For thou deſireſt no ſacrifice, though I would giue it : thou deſiſt not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto P Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, *even* the burnt offering and oblation: then shall they offer calues vpon thine altar.

in danger of Gods iudgement. 2 That is, iust and lawfull, applied to their right ende, which is the exercise of faith and repentance.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy. He praieeth for the whole Church, because through his sinne it was lawfull, applied

P S A L. LII.

1 David describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 David prophesieth his destruction, 6 And encourageth the faithful to put their confidence in God, whose iudgements are most sharp against his aduersaries. 9 And finally he rendereth thanks to God for his deliuerance. In this Psalme is liuely set forth the kingdom of Antichrist.

To him that excelleth. A Psalme of David to giue instruction. When Doeg the Edomite came and shewed Saul, and saide to him, David is come to the house of Ahimelech.

Why boastest thou thy selfe in thy wickednes, O a man of power? the louing kindnes of God endureth daily.

2 Thy tongue imagineth mischief, & is like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euil more then good, & lies, more then to speake the truth. Selah.

4 Thou louest al words that may destroy, O deceitfull tongue!

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the saints of God, b Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents. *Ebr righte* *ousnes.*

e Though God 10. day.

PSAL. LIII.

forbeare for a
time, yet at
length he will
recompense
thy falthood.
d Albeit thou
seemest to bee
neuer so sure
seled.

e For the eyes
of the repro-
bate are shut
vp at Gods
iudgements.

f With ioyfull
reuerence, see-
ing that he ta-
keth their part
against the

wicked. *Or, in his substance.*

h Executed this vengeance.

5 So shall God destroy thee for euer: he
shall take thee and plucke thee out of thy
tabernacle, and d roote thee out of the land
of the liuing. Selah.

6 The righteous also shall see it, & feare,
and shall laugh at him, saying,

7 Behold the man that tooke not God for
his strength, but trusted vnto y multitude of
his riches, & put his strength in his malice.

8 But I shall be like a greene olive tree
in the house of God: for I trusted in the mer-
cie of God for euer and euer.

9 I will alway praise thee, for y thou hast
done this, and I will hope in thy Name, be-
cause it is good before thy Saints.

g He reioyceth to haue a place among the
seruants of God, that he may grow in the knowledge of godlinesse.

i Or, waite vpon thy grace and promise.

PSAL. LIII.

Euening.

1 He describeth the crooked nature, 4 The cru-
eltye, 5 And punishment of the wicked, when
they looke not for it, 6 And desireth the de-
liuerance of the godly, that they may reioyce
together.

To him that excelleth on Mahalath. A
Psalm of Dauid to giue instruction.

The fool hath said in his heart, There is
no God. They haue corrupted and
done abominable wickednesse: there is
none that doth good.

2 God looked downe from heauen vpon
the children of men, to see if there were any
that would vnderstand, and seeke God.

3 Every one is gone backe: they are al-
together corrupt: there is none that doeth
good, no not one.

that reuendeth not to seeke God.

a Which was
an instrument
or kind of note
b Whereas no
regard is had
of honestie or
dishonestie, of
vertue nor of
vice, there the
Prophet pro-
nounceth that
y people haue
no God.

c Wherby he
condemneth
all knowledge
and vnderstanding,

Rom. 3. 10.

4 Do

PSAL. LIIII. today.

4 Do not the workers of iniquitie knowe that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afrayed for feare, where no feare was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.

the sudden vengeance of God lighted vpon them. f power neuer so great, nor the danger so fearefull, yet his in due time.

d David pro-
nounceth Gods
vengeance a-
gainst cruel go-
uernours, who
hauing charge
to defend and
preserue Gods
people, do most
cruelly deuour
them.

e When they
thought there
was none occa-
sion to feare,

f Be the enemies
God deliuereth

PSAL. LIIII.

1 David brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. When the Ziphims came and saide vnto Saul, *Is not David hid among vs?

S Aue mee, O God, a by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For b strangers are risen vp against mee, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Beholde, God is mine helper: the Lorde is with them that vphold my soule.

smile, which were like cruell beasts, and could not be satified but by his death. d Be they neuer so few, as he was with Jonathan.

1. Sam. 23. 19.

a He decla-
reth that when
all meanes do
faile, God will
deliuer, euen
as it were by
miracle, them
that call vnto
him with an
vpriight con-
science.

b To wit, the
Ziphims.

c Saul and his

e According
to thy faithfull
promises for my
defence.

f For hypo-
crites serue
God for feare,
or vpon condi-
tions.

g Wee may
lawfully reioyce for Gods iudgements against the wicked, if our af-
fections be pure.

5 He shal reward euil vnto mine enemies
oh cut them off in thy ^etrueth.

6 Then I will sacrifice ^ffreely vnto thee: I
will prayse thy Name, O Lorde, because it is
good.

7 For hee hath deliuered mee out of all
trouble, and mine eye hath ^gscene my desire
vpon mine enemies.

P S A L LV.

1 *Dauid being in great heauines and distresse
complayneth of the crueltie of Saul, 13 And
of the falshood of his familiar acquaintance,
17 Vntering most ardent affections to moue
the Lorde to pitie him. 22 After being assur-
red of deliuerance, hee setteth foorth the grace
of God as though he had already obtayned his
request.*

¶ To him that excelleth on Neginoth. A
Psalme of Dauid to giue instruction.

a The earnest-
nesse of his
prayer decla-
reth the vehe-
mencie of his
griefe, inso-
much as hee is
compelled to
burst out into
cries.

b For the
threatninge of
Saul, and his
adherents.

c They haue
desamed me as
a wicked per-
son: or, they haue
imagined my destruction.

H Earé ^amy prayer, O God, and hide not
thy selfe from my supplication.

2 Hearken vnto mee, and answere mee: I
mourne in my prayer, and make a noyse,

3 For the ^bvoice of the enemye, and for
the vexation of the wicked, because ^cthey
haue brought iniquitie vpon mee, and furio-
usly hate me.

4 Mine heart trembleth within mee, and
the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me,
and an horrible feare hath ^dcouered me.

6 And I sayde, Oh that I had wings like a
dove

of him that was not astonied with extreme feare.

doue

done: then would I^e flie away and rest.

7 Behold, I would take my flight farre off,
and lodge in the wilderness. Selah.

8 He would make haste for my deliuerance
from the stormie winde and tempest.

9 Destroy, O Lord, & deuide their togues:
for I haue seene crueltie & strife in the citie.

10 Day and night they goe about it vpon
the walles thereof: both iniquitie and mis-
chiefe are in the middes of it.

11 Wickednes is in the middes thereof: de-
ceit and guile depart not from her streetes.

12 Surely mine enemy did not defame
me: for I coulde haue borne it: neither did
mine aduersarie exalt himselfe against mee:
for I would haue hid me from him.

13 But it was thou, O man; euen my^k com-
panion, my guide and my familiar:

14 Which delighted in consulting together, &
went into the House of God as companions.

15 Let death seale vpon them: let them^l go
downe quicke into the graue: for wickednes
is in their dwellings, euen in the mids of them.

16 But I will call vnto God, and the Lorde
will saue me.

17 Euening and morning, and at noone will
I pray,^m and make a noyle, and he wil heare
my voyce.

18 Hee hath deliuered my soule in peace
from the battell, that was against mee: for
many were with me.

19 God shal heare and afflict them, euen he

6 Feare had
driven him to
so great dis-
tresse, that hee
wished to be
hid in some
wildernes, and
to be banished
from that king-
dome, which
God had pre-
mised that hee
should enioy.

f From the
cruel rage and
tyrannie of
Saul.

g As in the co-
lusion of Baby-
lon, when the
wicked conspi-
red against
God.

h Allawes and
good orders
are broken, and
onely vice and
dissolutio reig-
neth vnder
Saul.

i If mine open
enemie had
sought mine
hurt, I could
the better haue
auoyded him.

k Which was
not onely ioy-
ned to me in
friendship and
counsell in
worldly mat-

ters, but also in religion. l As Korah, Dathan & Abiram. m Which
signifieth a seruent minde & sure trust to obtaine his petition, which
thing made him earnest at all times in prayer. n Euen the Angels
of God fought on my side against mine enemies, 2. King. 6. i 6.

11. day. P S A L. LVI.

that reigneth of olde, Selah. because they
 o haue no changes, therefore they feare not
 God.

20 Hee playde his hand vpon such, as he at
 peace with him, and he brake his couenant:

21 The wordes of his mouth were softer then
 butter, yet warre was in his heart: his words
 were more gentle then oyle, yet they were
 swordes.

22 Cast thy burden vpon the Lord, and he
 shal nourish thee: he wil not suffer the right-
 eous to fall for euer.

23 And thou, O God, shalt bring them
 downe into the pit of corruption: the blou-
 die, and deceitfull men shall not liue: halte
 their dayes: but I will trust in thee.

Though they sometime liue longer, yet their life is
 cursed of God, vnquiet and worse then any death.

P S A L. LVI. Morning.

1 Dauid being brought to Achish the King of
 Gath, 2. Samuel 21. 12, complaineth of his
 enemies, demandeth succour, 3. Putteth his
 trust in God and in his promises, 12. And pro-
 miseth to performe his vowes, which hee had
 taken vpon him, whereof this was the effect, to
 praise God in his Church.

a Being chased
 by the furie of
 his enemies in-
 to a strange
 countrey, he was
 as a dumme
 done, not see-
 king reuen-
 geance.

b He sheweth
 that it is either
 now time, or
 neuer, y God

helpe him: for all the world is against him, & readie to denour him.

c To him that excelleth. A Psalm of Da-
 uid on Michtam, concerning the dumme
 doue in a farre countrey, when the Philis-
 tines tooke him in Gath.

B E mercifull vnto me, O God, for b man
 would swallow me vp: he fighteth con-
 tinually and vexeth me.

2 Mine enemies would daily swallow me vp:
 for many fight against me, O thou most High.

3 When

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can do vnto me.

5 Mine owne wordes giue me daily: all their thoughts are against me to do me hurt.

6 They gather together, and keepe them selues close: they marke my steps, because they wayte for my soule.

7 They thinke they shal escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 When I crye, then mine enemies shall runne back: this I know, for God is with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God do I trust: I will not be afraid what man can do vnto me.

12 Thy vowes are vpon me, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the living.

though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.

As I haue desired that which I required, I am bounde to paye thy vowes of thanksgiving, as I promised.

As I haue desired of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the sunne.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same time with Dauid, 2 Calleth most earnestly vnto God with full confidence, that hee will

e He stayeth his conscience vpon Gods promes, though he see not present helpe.

d All my counsels haue still successe, and turne to mine owne sorow.

e As all the worlde against one man, and cannot be faciat,

except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Salmes in store, much more will he remember their blood to avenge it: and

h Having desired that which I required, I am bounde to paye thy vowes of thanksgiving, as I promised.

i As I haue desired of his great mercies, and giuing him thanks for the same.

k That is, in this life and light of the sunne.

performe his promises & take his cause in hand
5. Also that hee will shew his glory in the hea-
uens and the earth against his cruel enemies. 9

Therefore doth he render laude and praise.

To him that excelleth. * Destroy not. A
Psalme of Dauid on Michtam. * When he
fled from Saul in the caue.

HAue mercie vpon me, O God, haue mer-
cie vpon mee : for my soule trusteth in
thee, and in the shadowe of thy winges will I
|| trust, till these ^b afflictions ouerpasse.

2 I will call vnto the most high God, ^c euen
to the God, that ^c performeth his promises to-
ward me.

3 He will send from ^d heauen, and saue me
from the reproofe of him that would swa-
low me. Selah. God will send his mercy, and
his truth.

4 My soule is among lions : I lie among the
children of men, that are set on fire ; whose
teeth are ^e speares and arrowes, and their
tongue a sharpe sworde.

5 Exalt thy selfe, O God, aboute the hea-
uen, and let thy glory be vpon all the earth.

6 They haue layde a net for my steppes :
8 my soule is pressed downe : they haue dig-
ged a pit before mee, and are fallen into the
middles of it. Selah.

7 Mine heart is ^h prepared, O God, mine
heart is prepared : I will sing and giue praise.

8 Awake my ⁱ tongue, awake viol^e and
harpe : I will awake early.

9 I will praise thee, O Lord, among ^j peo-

a This was ei-
ther the begin-
ning of a cer-
taine song, or y
wordes which
Dauid vntered,
when he stayed
his affection.

1 Sam. 24. 4.
b Or, dwell most
safely.

b He copareth
the afflictions,
which God lay-
eth vpon his
children, to a
forme y com-
meth & goeth.

c Who leaueth
not his workes
begun vpperfit.

d He would ra-
ther deliver me
by a miracle,
then y I should
be overcome.

e He meaneth
their calumnies
& false reports.

f Suffer me not
to be destroyed
to the cōtempt
of thy Name.

g For very
feare, seeing y
great dangers
on all sides.

h That is, who-
ly bent to giue thee praise for my deliuerance.

i He sheweth that
both his heart shall praise God, & his tongue shall confesse him, & also
that he wil vse other meanes to prouoke himselfe forward to y same.

ple,

ple, & I wil sing vnto thee among y nations.

10 For thy mercie is great vnto the hea- uens, and thy trueth vnto the ^k cloudes.

11 Exalt thy selfe, O God, aboue the hea- uens, and let thy glorie be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flat- terers of Saul, who both secretly and openly sought his destruction; from whome he appea- leth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glorie of God.

¶ To him that excelleth. Destroy not. A Psalme of Daud on Michtam.

Is it true? O ^a Congregation, speake ye iust- ly? O sonnes of men, iudge ye vpnightly?

2 Yea, rather ye imagine mischief in your heart: ^b your handes execute crueltie vpon the earth.

3 The wicked ^c are strangers from the wombe: ^a men from the bellie haue they er- red, and speake lyes.

4 Their poyson is euen like the poyson of a serpent: like the deafe ^d adder that stop- peth his eare.

5 Which heareth not the voyce of the in- chanter, though hee be most expert in char- ming.

6 Breake their ^e teeth, O God, in their mouthes: breake the iawes of the yong li- ons, O Lord.

7 Let them ^f melt like the waters, let them passe away: when hee shooteth his arrowes:

his eare from the inchanter. ^e Take away all occasions & meanes, whereby they hurt. ^f Considering Gods diuine power, he sheweth that God in a moment can destroy their force, whereof they bragge.

^k Thy mercies do not only appertaine to the Iewes, but also to the Gentiles.

^a Ye counsell- ers of Saul, who vnder pre- tence of con- sulting for the commonweith, conspire my death being an innocent.

^b Ye are not ashamed to execute the crueltie pub- licly, which ye haue imagined in your hearts.

^c That is, ene- mies to the people of God, enen from their birth.

^d They passe in malice, and subtiltie, the crafty serpent, which coulde preserve him- self by stopping

g As flesh is
 taken rawe out
 of the pot be-
 fore the water
 seethe: so he
 desireth God
 to destroy their
 enterprises be-
 fore they bring
 them to passe.
h With a pure
 affection.
i Their punish-
 ment & slaugh-
 ter shal be so
 great.
k Seeing God
 governeth all by his providence, hee must needs put difference be-
 twene the godly and the wicked.

11. day. P S A L. LVIII.

let them be as broken.

8 Let him consume like a snayle that mel-
 teth, and like the vntimely fruit of a woman,
 that hath not seene the sunne.

9 **g** As raw flesh before your pots feelee the
 fire of thornes: so let him cary them away as
 with a whirlewinde in his wrath.

10 The righteous shall ^h reioyce when hee
 seeth the vengeance: he shall wash his feete
 in the ⁱ blood of the wicked.

11 And men shall say, ^k Verely there is fruit
 for the righteous: doubtles there is a God
 that iudgeth in the earth.

P S A L. LIX.

Euening.

1 David being in great danger of Saul, who sent
 to slay him in his bed, prayeth unto God: **3** De-
 clareth his innocencie, and their furie. **5** Desi-
 ring God to destroy all those that sinne of ma-
 licious wickednes. **11** VVhom though he keepe
 alive: for a time to exercise his people, yet in the
 end he wil consume them in his wrath. **13** That
 hee may be knowne to be the God of Iacob to
 the ende of the worlde. **16** For this he singeth
 prayes to God, assured of his mercies.

a Read Psal. 16
1. Sam. 19. 11.
b Though his
 enemies were
 euen at hand
 to destroy him,
 yet hee assured
 himselfe that
 God had wayes
 ynowe in his
 hand to deli-
 uer him.

To him y excelleth. Destroy not. **A P salme**
 of David on ^a Michtam. *** When** Saul sent
 and they did watch the house to kill him.

O My God, ^b deliuer me from mine ene-
 mies: defende me from them that rise
 vp against me.

2 Deliuer mee from the wicked doers, and
 saue me from the bloodie men.

3 For lo, they haue layd wayt for my soule:
 the mightie men are gathered against mee,

not

not for mine offence, nor for my sinne, O
Lorde.

4 They runne and prepare them selues
without a fault *on my part*: arise therefore to
assist me, and behold.

5 Euen thou, O Lord God of hostes, O God
of Israel, awake to visite al the heathen, & be
not mercifull vnto all that transgresse ma-
liciously. Selah.

6 They go to and fro in the euening: they
barke like dogs, and go about the citie.

7 Behold, they brag in their talk, & swords
are in their lippes: for Who, say they, doeth
heare?

8 But thou, O Lord, shalt haue them in de-
nision, & thou shalt laugh at all the heathen.

9 He is strong: but I wil waite vpon thee:
for God is my defence.

10 My mercifull God will preuent me:
God will let me see my desire vpon mine ene-
mies.

11 Slay them not, least my people forget
it: but scatter them abroad by thy power, &
put them downe, O Lord our shield,

12 For the sinne of their mouth, and the
wordes of their lippes: and let them be kra-
ken in their pride, euen for their perniurie &
lies, that they speake.

13 Consume them in thy wrath: consume
med of men.

g Though Saul haue neuer so great power;
yet I knowe that thou dost bridle him: therefore will I patiently
hope on thee. h He will not faile to succour me, when neede requi-
reth. i Altogether, but by litle & litle, that the people seeing often-
times thy iudgements, may be mindful of thee. k That in their mise-
rie and shame they may be as glassees and examples of Gods venge-
ance.

l When thy time shall come, and when they haue suffici-
ently serued for an example of thy vengeance vnto other.

them

c For I am in-
nocent to them
wards, & haue
not offended
them.

d Seeing it ap-
perceyneth to
Gods iudge-
ment to pu-
nish the wic-
ked, he desi-
reth God to
execute his
vengeance on
the reprobate,
who malicious-
ly persecute his
Church.

e He copareth
their crueltie
to hungrie
dogs, shewing
that they are
neuer wearie
in doing euill.
f They boast
openly of their
wicked deuices
& euery worde
is as a sword
for they ney-
ther feare God,
nor are sha-

m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. **n** Which diddest vse the policy of a weake woman to confound the enemies strength, as 1. Sam. 19. 12. **o** Conuersing him selfe to be voyde of al vertue & strength, he attributeth the whole to God.

them that they be no more: & let the knowe that God ruleth in Iaakob, *even* vnto the endes of the worlde. Selah.

14 And in the euening they ^m shall goe to and fro, and barke like dogges, and go about the citie.

15 They shall runne here and there for meate: & surely they shall not be satisfied, though they tary all night.

16 But I will sing of thy ^a power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my ^o Strength, will I sing: for GOD is my defence, and my mercifull God.

PSAL. LX.

1 *Dauid being now King ouer Iudah, & hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same.* 11 *After he prayeth vnto God to finish that that he hath begunne.*

a These were certaine songs after the note whereof this Psalme was sung.

2. Sam. 8. 1.

and 10. 1.

1. chro. 18. 3.

o Or, Syria, called

Mesopotamia.

b Called also

Sophene which standeth by Euphrates.

c For when Saul was not

able to resist theemie, the people fledde hither and thither: for they could not be safe in their owne houses.

To him that excelleth vpon ^a Shushan E-duth, or Michtam. *A Psalme of Dauid to teach.* * When he fought against Aram Naharaim, and against **||** Aram ^b Zobah, when Ioab returned & slew twelue thousand Edomites in the salt valley.

O GOD, thou hast cast vs out, thou hast ^cscattered vs, thou hast bene angrie, turne againe vnto vs.

1 Thou hast made the land to tremble, & hast made it to ^dgape: heale the breaches thereof, for it is shaken.

3 Thou hast ^eshewed thy people heauie things: thou hast made vs to drinke the wine of giddines.

4 *But now* thou hast giuen ^fa banner to them that feare thee, that it may be displayed because of thy truerh. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holines: therefore I will reioyce: I shal deuide Shechem, and measure the valley of Succoth.

7 Gilead *shall be* mine, and Manasseh *shall be* mine: Ephraim also *shall be* the ^hstrength of mine head: ⁱJudah is my lawgiuer.

8 Moab *shall be* my ^kwash pot: ouer Edom will I cast out my shoe: ⁱPalestina shew thy selfe ioyfull for me.

9 Who wil leade me into the ^{strong} citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which hadst cast vs off, and diddest not go forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

well peopled. ⁱ David meaneth, that in this tribe his kingdome shalbe established, Genesis. 49. 10. ^k Is most vile subiection. ^l For thou wilt dissemble, and saye as though thou werest glad. ^m Hee was assured that God woulde giue him the strong cities of his enemies wherein they thought them selues sure.

PSAL. LXI.

I *Whether* *that be* were in danger of the Ammonites,

^d As clef with an earthquake.

^e Thou hast handled thy people sharply in taking

from them sense and iudgement, in

that they ayded Saul the wicked King,

and pursued him, to whom God had giuen

the iust title of the realme.

^f In making me king, thou hast performed thy promises,

which seemed to haue lost the force.

^g It is so certaine, as if it were spoken by an oracle, that I

shall possesse these places, which Saul had

left to his children.

^h For it was strong and

kingdome

monites, or being pursued of Absalom, here cryeth to be heard, and delivered, 7 And confirmed in his kingdom. 8 He promisseth perpetuall praises.

¶ To him that excelleth on Neginoth
Psalme of David.

HEare my crie; O God: giue care vnto my prayer.

a From the place, where I was banished, being driven out of the citie and Temple by my soone Absalom.

b Vnto the which without thy helpe I can not attaine.

c There is nothing that doth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ, who liueth eternally not onely in him selfe, but also in his members.

2 From the endes of the earth will I crie vnto thee: whē mine heart is oppressd, bring me vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong towre against the enemye.

4 I will dwell in thy Tabernacle for ever, & my trust shall be vnder the covering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shall be as many ages.

7 He shall dwell before God for ever: prepare mercie & faithfulnessse that they may preserue him.

8 So wil I alway sing praise vnto thy Name in performing daily my vowes.

¶ For the stablishment of my kingdom standeth in thy mercie and truth.

PSAL. LXII.

Morning.

This Psalme partly containeth meditations, whereby David encourageth him selfe to trust in God against the assaults of temptations. And because our mindes are easily drawn from God by the allurements of the world, he sharply reprooneth this vannie, to the intent he might cleane fast to the Lord.

¶ To

To the excellent musician * Ieduthun.

A Psalm of David.

YET ^a my soule keepeth silence vnto God: of him ^{commeth} my saluation.

² Yet he is my strength and my saluation, & my defence: therefore I shall not much be moued.

³ How long will ye imagine mischief against a ^c man? ye shall be all slaine: ye shall be as a bowed wall, or as a ^d wall shaken.

⁴ Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

⁵ Yet my soule keepe thou silence vnto God: for mine hope is in him.

⁶ Yet is he my strength, and my saluation, & my defence: therefore I shall not be moued.

⁷ In God is my saluation and my glory, the rocke of my strength: in God is my trust.

⁸ Trust in him alway, ye people: spoure out your hearts before him, for God is our hope. Selah.

⁹ Yet the children of men are vanitie, the chiefe men are lies: to lay the vpon a balace they are altogether lighter then vanitie.

¹⁰ Trust not in oppression nor in robbenie: be not vaine: if riches increase, set not your heart thereon.

¹¹ God spake i once or twise, I haue heard

^f These vehement & often repetitions were necessary to strengthen his faith against the horrible assaults of Satā. ^g He admonisheth vs of our wicked nature, which rather hide our sorrow, & bite on y^e bridle, thē venter our grief to God to obtaine remedie. ^h Giue your selues wholly to God by putting away all things y^e are contrary to his Law. ⁱ He hath plainly borne witness of his power, so y^e none needeth to doubt thereof.

r. / bro. 18. 11.

^a Though Satā repced him to murmure against God, yet

he bridled his affections, and resting vpon Gods promes, beareth his crosse patiently.

^b It appeareth by the oft repetition of this word, y^e Prophet abode manifold tētations, but by resting

on God, and by patience he ouercame the al.

^c He meaneth him selfe, being the man whome God had appointed to y^e kingdome.

^d Though ye seeme to be in honour, yet

god will suddenly destroy you.

^e David was greatly moued wth these troubles: therefore

he stirreth up him selfe to trust in God.

it,

k So that the
wicked shall
seele thy pow-
er, and the god-
ly thy mercy.

it, that power *belongeth* vnto God,
12 And to thee, O Lord, mercy: for thou re-
wardest euery one according to his worke.

PSAL. LXIII.

1 David after he had bene in great danger by
Saul in the desert of Ziph, made this Psalm,
3 Wherein he giueth thanks to God for his
wonderfull deliuerance, in whose mercies he
trusted, euen in the midde of his miseries. 9
Prophecying the destruction of Gods enemies:
11 And contrariwise happines to all the that
trust in the Lord.

a To wit, of
Ziph, 1. Sam.
23. 14.

b Though he
was both hun-
gry & in great
distresse, yet he
made God his
sufficiencie, &
aboue all meat
and drinke.

c In this mise-
rie I exercise
my selfe in the
contemplation
of thy power
and glory, as
if I were in thy
Sanctuarie.

d The remem-
brance of thy
fauour is more
sweete vnto
me then all the
pleasures and
deinties of the
worlde.

e He assurcth
him self by the
Spirit of God
to haue his gift
of constancie.

¶ A Psalm of Dauid. When he was in the
wildernes of Iudah.

O God, thou art my God, carely will I seek
thee: my soule ^b thirsteth for thee: my
flesh longeth greatly after thee in a barren
and drye land without water.

2 Thus ^a I behold thee as in the Sanctua-
rie, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then
life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and
lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with ^d ma-
rowe and fatnes, and my mouth shall praise
thee with ioyfull lippes,

6 When I remember thee on my bedde,
and when I thinke vpon thee in the night
watches.

7 Because thou hast bene mine helper,
therefore vnder the shadow of thy wings wil
I reioyce.

8 My soule ^e cleaueth vnto thee: for thy
right hande vpholdeth me.

9 Therefore they that seeke my soule to
destroy

destroy it, they shal go into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sworde, & they shall be a portion for foxes.

11 But the King shall reioyce in God, and all that s weare by him shall reioyce in him: for the mouth of them that speake lyes, shal be stopped.

g All that sweare by God aright, or prolesse him, shall reioyce in this worthy King.

f He prophesieth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.

PSAL. LXIIII.

1 David prayeth against the furie and false reports of his enemies, 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

¶ To him that excelleth. A Psalm of Dauid.

HEare my voyce, O GOD, in my prayer: prelerue my life from feare of the enemy.

2 Hide mee from the ^b conspiracie of the wicked, and from the ^c rage of the workers of iniquitie.

3 Which haue whette their tongue lyke a sworde, and shot ^{for} their arrowes ^d bitter wordes:

4 To shoote at the vpright in secret: they shoote at him suddenly, and ^e feare not.

5 They ^f encourage them selues in a wicked purpose: they commune together to lay inares priuily, & say, Who shal see them?

6 They haue sought out iniquities, & haue accomplished that which they sought out,

is a signe of reprobation. f The more that the wicked see Gods childre in misery, the more bold & impudent are they in oppressing the

a In that he calleth to God with his voice, it is a signe y his prayer was vehement, and that his life was in danger. b That is, from their secret malice.

c To wit, their outward violence.

d False reports and slanders.

e To be without feare of God and reuerence of man.

euen

g There is no way so secret and suball to do hurt, which they inuented not for his destruction.
 h To see Gods beanie iudgements against them; and how he hath caught them in their owne snares.
 i When they shall consider that he will be fauourable to them, as he was to his seruant David.

euery one. & his secret thoughts, and the depth of his heart.

7 But God will shoote an arrowe at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: & whosoever shal see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall be glad in the Lord, and trust in him: and all that are vp-right of heart, shall reioyce.

P S A L. LXV.

Euening.

1 A praise and thankesgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preservation and gouernance of them,

9 And for the plentiful blessings poured forth vpon all the earth, but specially towards his Church.

¶ To him that excelleth. A Psalme or song of David.

O God, a praise waiteth for thee in Zion, and vnto thee shall the vowe be perfourmed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deeds haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whom thou chusest and causest to come to thee: hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine House, euery of thine holy Temple.

5 O God

a Thou giuest daily new occasion to thy Church to praise thee.
 b Not only the Iewes, but also the Gentiles in the kingdom of Christ.
 c He imputeth it to his sinnes and to y sinnes of the people, that God, who was accustomed to assist them, withdraw his succour from them.

5 O God of our saluatiō, thou wilt^d answer vs with fearefull *signes* in thy righteousness, O *show* the hope of all the endes of the earth, & of them that are farre off in the ^e sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 He appealeth the ^fnoyse of the seas and the noyse of the waues thereof, and the tumults of the people.

8 They also, that dwel in ^y vttermoſt parts of the earth, ſhalbe afraide of thy ſignes: thou ſhalt make ^y East & the West to reioyce.

9 Thou viſiteſt the earth, and waterſt it: thou makeſt it very riche: the ^hriuer of God is full of water: thou prepareſt them come: for ſo thou appoynteſt ⁱ it.

10 Thou ^kwaterſt abundantly the furrowes thereof: thou cauſeſt *the raine* to deſcend into the valleyes thereof: thou makeſt it ſoft with ſhowres, and bleſſeſt the bud thereof.

11 Thou crowneſt the yere with thy goodnes, and thy ſteppes drop fatnes.

12 They drop *upon* the paſtures of the wildernes: and the hills ſhal be compaſſed with gladnes.

13 The paſtures are clad with ſheepe: the valleis alſo ſhalbe couered with come: *therefore* they ſhout for ioy, ^l and ſing.

ſheweth that all the order of nature is a teſtimonie of Gods loue toward vs, who cauſeth all creatures to ſerue our neceſſitie. ^l That is, the dumme creatures ſhall not onely reioyce for a time for Gods be- neſites, but ſhal continually ſing.

P S A L. LXVI.

1 He promoketh all men to prayſe the Lorde, and to conſider his workes. 6 He ſetteth forth the power of God to affray the rebels. 10 And

d Thou wilt declare thy ſelf to be the preſeruer of thy Church in deſtroying thine enemies, as thou diddeſt in the red ſea.

e As of al barbarous nations and farre off.

f He ſheweth that there is no part nor creature in the world, which is not gouerned by Gods power & providence.

^g *Ebr. The going forth of the morning and of the evening.*

g To wit, with rayne.

h That is, Shiloh, or, the raine.

i Thou haſt appoynted the earth to bring forth loode to mans uſe.

k By this deſcription he

a He prophesieth that all nations shall come to the knowledge of God, who then was only known in Iudea.

b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselves to be subiect.

c He toucheth the flourish of man, who is colde in the consideration of Gods workes.

d His providence is wonderful in maintaining their estate.

e He proueth that God will extend his grace also to Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some special benefit, which God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of which he promiseth that the Gentiles shall be partakers. **g** The condition of the Church here described, which is to be led by Gods providence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

sheweth howe God hath deliuered Israel from great bondage and afflictions. **13** He promiseth to giue sacrifice, **16** And prouoketh all men to heare what God hath done for him, & to praise his Name.

R To him that excelleth. A song, or Psalm. Reioyce in God, **a** all yee inhabitants of the earth.

2 Sing forth the glory of his name: make his prayse glorious.

3 Say vnto God, Howe terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies be **b** in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, **euen** sing of thy Name. Selah.

5 Come and behold the workes of God: he is terrible in his doing toward **d** the sonnes of men.

6 He hath turned the Sea into drie land: they passe through the riuer on foote: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not **c** exalt themselves. Selah.

8 Prayse our God, ye people, & make the voyce of his prayse to be heard.

9 Which **h** holdeth our soules in life, and suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the **g** snare, some special benefit, which God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of which he promiseth that the Gentiles shall be partakers. **g** The condition of the Church here described, which is to be led by Gods providence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

PSAL. LXVII. 11. day.

and layde a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will goe into thine ^h House with burnt offerings, and wil pay thee my vowes,

14 Which my lippes haue promised, & my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fatte rammes with incense: I wil prepare bullockes and goates. Selah.

16 Come and hearken, all yee that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, & he was exalted with my tongue.

18 ^h If I regarde wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, & considered the voyce of my prayer.

20 Praised be God, which hath not put back my prayer, nor his mercy from me.

^h The dustie of the faithfull is here described, which are neuer vnmindful to render God praise for his benefites.

i It is not ynough to haue receyued Gods benefites, & to be mnde full thereof, but also we are bound to make others to profit thereby and prayse God.

k If I delite in wickednes, God wil not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour of God and to bee lightened with his countenance, 2 To the ende that his way and iudgements may be knowne throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the coming of Christ.*

¶ To him that excelleth on Neginoth.

A Psalm of song.

God bee mercifull vnto vs, and blesse vs, and ^a cause his face to shine among vs. Selah.

^a That is, moue our heartes with his holy Spirit, that we may feelee his fauour towards

N 2 2 That vs.

13. day. P S A L. LXVIII.

b That both
Iewes & Gen-
tiles may know
Gods covenant
made with the.
c By these oft
repetitions he
sheweth, that
the people can
never reioyce
sufficiently, and
giue thanks
for the great
benefites that
they shal re-
ceiue vnder y
kingdome of
Christ.

d He sheweth that where God fauoureth, there shalbe abundance of
all other things. e When they see his great benefites both spiri-
tuall and corporall towards them.

- 2 That^b they may knowe thy waye vpon
earth, & thy sating health amog al nations.
- 3 Let the people prayse thee, O God: let
all the people prayse thee.
- 4^c Let the people bee glad and reioyce:
for thou shalt iudge the people righteous-
ly, and gouerne the nations vpon the earth.
Selah.
- 5 Let the people prayse thee, O God: let
all the people prayse thee.
- 6 Then shall^d the earth bring forth her in-
crease, & God, *euē* our God shal blesse vs.
- 7 God shall blesse vs, and all the endes of
the earth^e shal feare him.

P S A L. LXVIII. Morning.

- 1 In this Psalme Dauid setteth foorth as in a
glasse the wonderfull mercies of God towards
his people: 5 VVho by all meanes and most
strange sortes declared himselfe to them. 15
And therefore Gods Church by reason of his
promises, graces and victories doeth excell
without comparison all worldly thinges. 34
He exhorteth therefore all men to prayse God
for euer.

a The Prophet
sheweth that
albeit God suf-
feth the wic-
ked tyrants to
oppresse his
Church for a
time, yet at
length he will
be reuenged of
them.

- ¶ To him that excelleth. A Psalme or song
of Dauid.
- G^d will arise, and his enemies shalbe
scattered: they also that hate him, shal
flee before him.
- 2 As the smoke vanisheth, so shalt thou
drine them awaye: and as waxe melteth be-
fore the fire, so shal the wicked perish at the
presence of God.

PSALM LXXVIL 13 day.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioyce.

4 Sing vnto God, and sing prayſes vnto his name: exalt him, that rideth vpon the heaues, in his Name ^c Iah, & reioice before him.

5 He is a Father of the fatherlesſe, and a Iudge of the widowes, *euē* God in his holie habitation.

6 God ^d maketh the ſolitarie to dwell in families, & deliuereth them that were priſoners in ſtockes: but the rebellious ſhal dwell in a ^e drie land.

7 O God, when thou wenteſt forth before thy people: when thou wenteſt through the wildernes, (Selah)

8 The earth ſhooke, & the heauens dropped at the preſence of this God; *euē* Sinai was moued at the preſence of God, *euē* the God of Iſrael.

9 Thou, O God, ſendeſt a gracious rayne vpon thine inheritance, and thou diideſt reſreſh it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, haſt of thy ^g goodnes prepared it for the poore.

11 The Lorde gaue matter to the ^h women to tell of the great armie.

12 Kinges of the armies did flee: they did flee and ſhe that remained in the houſe, deuided the ſpoyle.

ſour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. ^g God bleſſed the land of Canaan becauſe he had choſen that place for his Church. ^h The ſacion then was, that women ſang ſongs after the victorie, as Miriam, Deborah, Iudith, and others. ⁱ The pray was ſo great, that not onely the ſouldiers, but women alſo had part thereof.

b He ſheweth that when God declareth his power againſt the wicked, that it is for ^y commoditie & ſaluation of his Church, which prayſe him therefore.

c Iah & Iehonah are the names of God, which do ſignifie his eſſence and maiestie incōprehēſible, ſo ^y hereby is declared, that all idoles are but vanity, & that the God of Iſrael is the only true God.

d He giueth children vnto the that be childleſſe, and increaſeth their families.

e Which is baren of Gods bleſſings, which before they had abuſed.

f He teacheth that Gods fa-

Though
God suffer his
Church for a
time to lie in
blacke darke-
nes, yet he will
restore it, and
make it most
shining and
white.

I In the land of
Canaan, where
his church was
in Zion the
Church of God
doeth excel all
worldly things,
not in pompe
and outward
shew, but by
inward grace
of God, which
there remay-
neth because
of his dwelling
there.

Why boast
ye of your
strength and
beautie against
this Mountaine
of God?

As God over-
came the ene-
mies of his
Church, tooke
them prisoners
& made them
tributarie: so

Christ, which is God manifested in flesh, subdued Satan & sinne vnder
vs, and gane vnto his Church most liberal gifts of his spirit, Ephe. 4. 7.
p In most extreme dangers God hath infinite wayes to deliuer his.
q As he deliuered his Church once from Og of Bashan, and other ty-
rants, and from the dangers of the red Sea, so will he still do as oft as
necessitie requireth.

13 Though ye haue lyen among ^k pots, yet
shall ye be as the wings of a dove that is coue-
red with siluer, and whose fethers are like ye-
low golde.

14 When the Almighty scattered Kinges
in it, it was white as the snow in Zalmon.

15 The mountaine of God is like ^y mount-
taine of Bashan: it is an high Mountaine, as
mount Bashan.

16 Why leape ye, ye high mountaines? as
for this Mountaine, God delighteth to dwell
in it: yea, the Lord will dwell in it for ever.

17 The charrets of God are twetic thousand
thousand Angels, & the Lord is among them,
as in the Sanctuarie of Sinai.

18 Thou art gone vp on hie: thou hast ^o led
captiuitie captiue, & receiued gifts for men
yea, euen the rebellious hast thou led, that the
Lord God might dwell there.

19 Praised be the Lord, euen the God of our
saluation, which ladeth vs daily with benefites.
Selah.

20 This is our God, euen the God that sa-
ueth vs: and to the Lord God belong the Py-
sues of death.

21 Surely God will wounde the head of his
enemies, & the hearie pate of him that wal-
keth in his sinnes.

22 The Lord hath said, I will bring my people
again from ^q Bashan: I will bring them a-
gain from the depths of the Sea:

23 That thy foote may be dipped in blood,
and the tongue of thy dogges in the blood of
the enemies, *men* in *r* it.

24 They haue scene, O God, thy *s* goings,
the goings of my God, & my king, *which art*
in the Sanctuarie.

25 The *t* fingers went before, the players of
instrumentes after: in the middes *were* the
maydes playing with timbrels.

26 Praise ye God in the assemblies, *and* the
Lord, *ye that are of* the fountaine *u* of Israel.

27 There *was* *x* little Benjamin with their
y ruler, *and* the Princes of Iudah with their
assemblie, the princes of Zebulun, *and* the
princes of Naphtali.

28 Thy God hath appoynted thy strength:
stablish, O God, *y*, *which* thou hast wrought
in vs,

29 *z* Out of thy Temple vpon Ierusalem: &
kings shal bring presents vnto thee.

30 Destroy the company of the spearmen,
& multitude of the mightie bulles with the
calues of the people, that *a* tread vnder feete
pieces of siluer: scatter the people that de-
light in warre.

31 Then shall the princes come out. *b* of E-
gypt: Ethiopia shal haste to stretch her hands
vnto God.

32 Sing vnto God, O yee kingdomes of the
earth: sing prayse vnto the Lord, (Selah)

33 To him that rideth vpon the most high
heauens, *which were* from the beginning:

of the mighty may be destroyed, which accustomed to garnish their
shooes with siluer: and therefore for their glittering pompe thought
themselves above all men: *b* He prophesieth that the Gentiles shal
come to the true knowledge and worship of God.

r That is, in the
blood of that
great slaughter
where dogges
shal lap blood.

s That is, how
thou, which art
chiefe King, go-
est out with
thy people to
warre, & giuest
them the vic-
torie.

t He descri-
beth the order
of the people,
whē they went
to the Temple
to giue thanks
for the victory.

u Which come
of the Patriark
Iaakob.

x Benjamin is
called litle, be-
cause he was *y*
yongest sonne
of Iaakob.

y Who was
some chiefe ru-
ler of the tribe.

z Declare out
of thine holy
palace thy
power for the
defence of thy
Church Ierusa-
lem.

a He desireth
that the pride

e By his terrible thunders he wil make him selfe to be knowne the God of all the world.

d In shewing feareful iudgements against

thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was deuised into three parts.

beholde, hee will sende out by his ^e voyce a mightie sound.

34 Ascribe ^y power to God: for his maiestie is vpon Israel, & his strength is in the cloudes.

35 O God, thou art ^d terrible out of thine holy ^e places: the God of Israel is he that giueth strength and power vnto the people: prayfed be God.

P S A L. LXIX.

Euening.

1 The complaints, prayers, seruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 VVhere Iudas & such traitours are accursed. 30 He gathereth courage in his affliction, and offereth prayes vnto God, 32 VVhich are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth promoke all creatures to prayes, prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithfull, 37 And their seede shall dwell for ever.

a Of Shoshannim, reade Psalm. 45.

b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmitie

or stabilitie to settle my seete. d Though his senses fayled him, yet his faith was constant and encouraged him still to pray.

To him that excelleth vpon ^aShoshannim.

A Psalm of Dauid.

SAue me, O God: for the ^b waters are extended euen to my soule.

2 I sticke fast in the deepe mire, where no ^c stay is: I am come into deepe waters, & the streames runne ouer me.

3 I am wearie of crying: my throte is drie: mine ^deies faile, whiles I wayte for my God.

4 They

4 They that hate me without a cause, are
mo then the heares of mine head: they that
woulde destroy me, and are mine enemies
e falsly, are mightie, so that I restored that
which I^f tooke not.

5 O God, thou knowest my & foolishnesse,
and my fautes are not hid from thee.

6 Let not them that trust in thee, O Lorde
God of hostes, be ashamed for^h me: let not
those yⁱ seeke thee, be confounded through
me, O God of Israel.

7 For thy sake haue I suffred reproofe:
shame hath couered my face.

8 I am become a stranger vnto my bre-
thren, euen an aliant vnto my mothers
sonnes.

9 ⁱFor the zeale of thine house hath eaten
me, and the rebukes of them that rebuked
thee, are fallen vpon me.

10 I^k wept and my soule fasted, but that
was to my reproofe.

11 I put on a sacke also: and I became a
prouerbe vnto them.

12 They that^l sate in the gate, spake of
me, and the drunkardes sang of me.

13 But Lorde, I make my prayer vnto thee
in an^m acceptable time, euen in yⁱ multitude
of thy mercie: O God, heare me in the
trueth of thy saluation.

14 Deliuier me out of the mire, that I sinke
not: let me be deliuered from them that

e Condem-
ning me guilt-
lesse.

f They iudged
me poore inno-
cent as a thief,
and gaue my
goodes to o-
thers, as though
I had stolen
them.

g Though I
bee guiltie
to thee warde,
yet am I inno-
cent towarde
them.

h Let not mine
euill intreatie
of the enemies
be an occasion,
that the faith-
full fall from
thee.

i When I
sawe thine e-
nemies pre-
tend thy Name
only in mouth,
and in their
life denie the
same, thine ho-
ly Spirit thrust
me forward,
to reproofe
them and de-

send thy glory. k My zeale moued me to lament and praie for my
saluation. l The more he sought to winne them to God, the more
they were against him both poore and riche. m Knowing that al-
beit I suffer now trouble, yet thou hast a time, wherein thou hast ap-
pointed my deliuerance.

hate

u He sheweth a lively faith, in that that he assureth himself, that God is favourable to him, when hee seemeth to be angrie: and at hande, when he seemeth to be farre off.

o Not y he feared that God would not heare him, but y care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in me in our great necessities, but y our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Iohn. 19. 29.

r Hee desireth

God to execute his iudgements against the reprobate, which cannot by any meanes bee turned, Rom. 11. 9. f Take both iudgement and power from them. *Act. 1. 20.* t Punishe not only them, but their posteritie, which shalbe like vnto them.

hate me, and out of the ^u deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kinnesse is good: turne vnto mee according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruuant, for I am in trouble: make haste and heare me.

18 Drawe neere vnto my soule and redeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe & my shame, and my dishonour: all mine P aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, & q I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drink.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that they see not: & make their loynes alway to treble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their habitation be voide, & let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: and they adde vnto the sorow of them, whome thou hast wounded.

27 Lay ^u iniquitie vpon their iniquitie, and let them not come into thy righteousness.

28 Let them be put out of the ^x booke of life, neither let them be written with the righteous.

29 When I am poore & in heauines, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiuing.

31 *This* also shall please the Lorde better then a ^y yong bullocke, that hath hornes and hoofes.

32 The humble shall see *this*, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lorde heareth the poore, and despiseth not his ^z prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and builde the cities of Iudah, that men may dwell there and haue it in possession.

36 The ^a seede also of his seruants shall inherit it, and they that loue his Name, shall dwell therein.

^a Vnder the temporall promes of the land of Canaan he comprehendeth the promes of life euermlasting to the faithfull & their posteritie.

P S A L. LXX.

1 He praiseth to be right speedily deliuered, 2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalm of David to put in ^a remembrance.

O ^{*} God, ^b haste thee to deliuer me: make haste to helpe me, O Lord.

though God seeme to Raie; for at his time he will heare vs.

^u By their continuance and increasing in their finnes let it be knowen if they be of the reprobate.

^x They which seemed by their professio to haue bene written in thy booke, yet by their fruites proue the contrary, let them be known as reprobate.

^y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefites.

^z For as he deliuered his seruant David, so will he doe all that are in distress; and call vpon him.

he comprehendeth

^a Which might put him in remembrance of his deliuerance. *Psalm 40. 13.*

^b He teacheth vs to be earnest in prayer,

14. day, P S A L. LXXI.

e He was assured that the more they ragged, the nearer they were to destruction, & he the nearer to his deliuerance.
d Hereby we are taught not to mocke at others in their miserie, least the same fall on our own neckes. e Because he had felt Gods helpe before, he groweth on experience, and boldly seeketh vnto him for succour.

2 Let them bee c confounded and put to shame, that seeke my soule: let them bee turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their d shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull & glad in thee, and let all that loue thy saluation, say alwaies, God be praised.

5 Nowe I am e poore and needie: O God, make haste to me: thou art mine helper, & my deliuerer: O Lord, make no tarying.

e Because he had felt Gods helpe before, he groweth on experience, and boldly seeketh vnto him for succour.

P S A L. LXXI. Morning.

1 He praiseth in faith, established by the worde of the promises, 5 And confirmed by the worke of God from his youth: 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces towarde him, 22 Promising to be mundefull and thankfull for the same.

Psalm. 71. 1.

a Hee prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast in faith meanes, and all crea-

tures are at thy commandement: therefore shewe some signe, whereby I shall be deliuered. d That is, from Absalom, Ahithophel and that conspiracie.

I N * a thee, O Lorde, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy b righteousness: incline thine eare vnto mee and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou c hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand d of the wicked: out of the hande of the

euill

euill and cruell man.

5 For thou art mine hope, O Lorde God,
euery my ^e trust from my youth.

6 Vpon thee haue I bene stayed from the
 wombe: thou art hee that tooke me out of
 my mothers bowels: my praise shall be al-
 waies of thee.

7 I am become as it were a ^f monster vnto
 many: but thou art my sure trust.

8 Let my mouth be filled with thy praise,
 and with thy glory euery day.

9 Cast me not off in the time of ^g age: for-
 sake me not when my strength faileth.

10 For mine enemies speake of me, & they
 that lay waite for my soule, take their coun-
 sell together,

11 Saying, ^h God hath forsaken him: pur-
 sue and take him, for there is none to deli-
 uer him.

12 Goe not farre from me, O God: ⁱ my
 God, haste thee to helpe me,

13 Let them be confounded & consumed
 that are against my soule: let them be coue-
 red with reproofe and confusion, that seeke
 mine hurt.

14 But I will waite continually, and will
 praise thee more and more.

15 My mouth shal daily rehearse thy righ-
 teousnesse, and thy saluation: ^k for I knowe
 not the number.

age and weakenesse. ^h Thus the wicked both blasphemie God and
 triumphe against his Saints, as though he had forsaken them, if he suf-
 fer them to fall into their hands: ⁱ In calling him his God, hee put-
 teth backe the false reportes of the aduersaries, that saide, God had
 forsaken him. ^k Because thy benefits towarde me are innumerable,
 I cannot but continually meditate and rehearse them.

^e He strength-
 neth his faith
 by the expe-
 rience of Gods
 benefites, who
 did not onely
 preserve him
 in his mothers
 bellie, but
 tooke him
 thence, and
 euer since
 hath preserved
 him.

^f All the
 worlde won-
 dereth at
 me because of
 my miseries,
 as well they in
 authoritie, as
 the common
 people, yet be-
 ing assured of
 thy fauour I
 remained sted-
 fast.

^g Thou that
 diddest helpe
 mee in my
 youth, when I
 had more
 strength, helpe
 me now so
 much ^h more
 in mine olde

- I wil remaine
stedfast, being
vpholden with
the power of
God.
m He desireth
that as he hath
begun, hee
woulde so con-
tinue his bene-
fites, that his
liberalitie may
haue perfit
praise.
n Thy inst per-
formance of
thy promises.
o His faith
breaketh
through all ten-
tations, and by
this exclama-
tion he prai-
seth the pow-
er of God.
p As he confes-
seth that God
is the onely
author of his
deliuerance:
so hee acknow-
ledgeth that
these euils
were sent vnto
him by Gods
providence.
q He confesseth
that his long
tariance was well recompensed, when God performed
his promise. r For there is no true praising of God, except it come
from the heart: and therefore he promiseth to delite in nothing, but
wherein God may be glorified.
- 16 I will I goe forwarde in the strength of
the Lord God, & will make mention of thy
righteousnes, *men* of thine onely.
17 O God, thou hast taught me from my
youth euen vntill now: *therefore* will I tell
of thy wonderous workes,
18 m Yea, euen vnto *mine* olde age & gray
head, O God: forsake me not, vntill I haue
declared thine arme vnto *this* generation,
and thy power to all them, that shall come.
19 And thy *n* righteousnesse, O God, *I will*
exalte on high: for thou hast done great
things: o O God, who is like vnto thee?
20 Which hast shewed me great troubles
and p aduersities, *but* thou wilt returne and
reuiue me, and wilt come againe, and take
me vp from the depth of the earth.
21 Thou wilt increase mine honour, and re-
turne and comfort me.
22 Therefore wil I praise thee for thy *q* faith-
fulness, O God, vpon instrument and viose
vnto thee will I sing vpon the harpe, O Ho-
ly one of Israel.
23 My lips will reioyce when I sing vnto
thee, and my *r* soule, which thou hast deli-
uered.
24 My tongue also shal talke of thy righte-
ousnesse daily: for they are confounded and
brought vnto shame, that seeke mine hurt.

P S A L. LXXII.

- 1 Hee prayeth for the prosperous estate of the
kingdome of Salomen, who was the figure of
Christ.

Christ. 4. Under whome shalbe righteousness,
 peace and felicitie, 10. Vnto whome all kings
 and all nations shall doe homage, 17. VVhose
 name and power shall indure for euer, and in
 whome all nations shalbe blessed.

A Psalm of Salomon.

Glue thy ^b iudgements to the King, O
 God, and thy righteousness to the Kings
 sonne.

1 Then shal he iudge thy people in righte-
 ousnes, and thy poore with equitie.

3 The ^d mountaines and the hilles shall
 bring peace to the people by iustice.

4 He shall ^e iudge the poore of the peo-
 ple: he shall saue the children of the nee-
 die, and shall subdue the oppressor.

5 They shall ^f feare thee as long as the
 sunne and moone endureth, from generati-
 on to generation.

6 Hee shall come ^g downe like the raine
 vpon the mowen grasse, and as the showres
 that water the earth.

7 In his daies shall the righteous flourish,
 and abundance of peace shall be so long as
 the moone endureth.

8 His dominion shalbe also from ^h sea to
 sea, and from the Riuer vnto the endes of
 the land.

9 They that dwell in the wildernes, shall
 kneele before him, and his enemies shall
 licke the dust.

10 The Kings of ⁱ Tarshish and of the yles
 ly Kings: so is it chiefly verified in Christ, who with his heavenly dewe
 maketh his Church euer to flourish. ^h That is, frō the red Sea to the

a Composed
 by David as
 touching the
 reigne of his
 sonne Salomō.

b Endue the
 King with the
 Spirit of wise-
 dom & iustice,
 that he reigne
 not as doe the
 worldly ty-
 rantes.

c To wit, to his
 posteritie.

d Where iustice
 reigneth, euen
 y places most
 barren shall be
 enriched with
 thy blessings.

e He sheweth
 wherefore this
 sword is com-
 mitted to
 Kings: to wit,
 to defende the
 innocent, and
 suppress the
 wicked.

f The people
 shall embrace
 thy true reli-
 gion, when
 thou givest a
 King, that ru-
 leth according
 to thy worde.

g As this is
 true in all god-
 ly Kings: so is it
 chiefly verified in
 Christ, who with
 his heavenly dewe
 maketh his Church
 euer to flourish.

h That is, frō the red Sea to the

sea called Syria cum, & from Euphrates forward: meaning, that Chri-
 stes kingdome should be large & vniuersal. ⁱ Of Cilicia, and of all
 other countreis beyōnd the sea, which he meareth by the yles.

shall

That is, of Arabia that rich country, where of Sheba was a part bordering vpon Ethiopia.

I Though tyrants passe not toshed blood, yet this godly King shall preserve his subjects from all kinde of wrong. In God wil both prosper his life, and also make the people most willing to obey him.

In Vnder such a King shall bee most great plenty, both of fruite, and also of the encrease of mankinde.

They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

He confesseth that except God miraculously preserve his people, that neither the King nor the kingdome can continue. q Concerning his sonne Salomon.

shall bring presents: the Kings of Sheba and Seba shall bring giftes.

11 Yea, all Kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preserve the soules of the poore.

14 He shall redeeme their soules from deceit & violence, and deare shal their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the golde of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of come shall be sown in the earth, *euen* in the toppe of the mountaines, and the fruite thereof shall shake like the trees of Libanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shalbe for euer: his name shall indure as long as the sunne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lorde God, *euen* the God of Israel, which onely doeth P wonderful things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, *euen* so be it.

HERE ENDE THE 9 praier of
Dauid, the sonne of Ishai.

P.S A L. LXXIII. Euening. 14. day.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the ungodly, 14. Nor yet the affliction of the good ought to discourage Gods children: but rather ought to move us to consider our Fathers providence, and to cause us to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof he resigneth himselfe into Gods handes.

¶ A Psalm committed to Asaph.

Y^Et ^a God is good to Israel: *euē*, to the pure in heart.

2 As for mee, my feete were almost gone: my steps had welneere slipt.

3 For I freated at the foolish, *when* I sawe the prosperitie of the wicked.

4 For there are ^b no bandes in their death, but they are lustie *and* strong.

5 They are not in trouble *as* other men, neither are they plagued with *other* men.

6 ^c Therefore pride *is* as a chayne vnto them, *and* crueltie couereth them *as* a garment.

7 Their eyes stande out for fatnes: " they haue more then heart can wish.

8 They are licentious, *and* speake wickedly of *their* oppressiō: they talke presumptuously.

9 They ^d set their mouth against heauen, & their tongue walketh through the earth.

as some doe in their chaines: *and* in crueltie, as some doe in apparel. *Ebr.* They passe the desires of the heart. ^d They blaspheme God and feare not his power, and trayle vpon men, because they esteeme themselves about all others.

^a As it were betweene hope and despair hee braisteth forth into this affection, being assured that God woulde continue his fauour toward such as were godly indeede, and not hypocrites.

^b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickness which is deaths messenger.

^c They glorie in their pryde,

14.day. P S A L. LXXIII.

Not onely
the reprobate,
but also the
people of God
sometimes fall
backe, seeing
the prosperous
estate of the
wicked, and
are overwel-
med with so-
rowes, thinking
that God con-
sidereth not a-
right the state
of the godly.

Thus the
flesh moueth
euen the godly
to dispute with
God touching
their poore
estate and the
prosperitie of
the wicked.

If I giue
place to this
wicked thought,
I offend against
thy prouidence,
seeing thou dis-
posest all things
most wisely, &
preseruest thy
children in
their greatest
dangers.

Vntill I en-
tered into thy

schoole and learned by thy worde and holy Spirite, that thou orderedst
all things most wisely and iustly. i By thy searefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, we
contemne all their vaine pompe. l For the more that man goeth
about by his owne reason to seeke out Gods iudgements, the more
doth hee declare himselfe a beast.

10 Therefore his^e people turne hither: for
waters of a full cup are wrung out to them.

11 And they^f say, How doeth God know it?
or is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper
they alway, and increase in riches.

13 Certainly I haue clenfed mine heart in
vaine, and washed mine handes in inno-
cencie.

14 For dayly haue I bene punished, and
chastened *euery* morning.

15 If I say, & I will iudge thus, beholde the
generation of thy children: I haue tres-
passed.

16 Then thought I to knowe this, *but* it was
to painefull for me,

17 Vntill I went into the^h Sanctuarie of
God: *then* vnderstoode I their ende.

18 Surely thou hast set them in slipperie
places, and castest them downe into desola-
tion.

19 Howe suddenly are they destroyed, pe-
rished *and* i horribly consumed,

20 As a dreame when one awaketh! O
Lorde, when^k thou raisest vs vp, thou shalt
make their image despised.

21 Certainly mine heart was vexed, and
I was pricked in my reines:

22 So foolish was I and ignorant: I was a
beast before thee.

PSAL. LXXIIII. 14. day.

23 Yet I was alway ^m with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in ⁿ heauen *but thee*? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: but God is the strength of mine heart, and my ^oportion for euer.

27 For lo, they that withdrawe themselves from thee, shall perish: thou destroyest all them that ^p go a whoring from thee.

28 As for me, it is good for mee ^q to drawe neere to God: therefore I haue put my trust in the Lorde God, that I may declare all thy workes.

Take thee to seeke others. ^q Though all the worlde shrinks from God, yet he promisseth to trust in him, and to magnifie his workes.

^m By faith I was assured that thy prouidence did watch alwayes ouer mee to preserue me.
ⁿ He sought neither helpe nor comfort of any saue of God onely.
^o He teacheth vs to denie our selues, to haue God our whole sufficiency, and onely contentment.
^p That is, for

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Under the name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his conenant, 21 They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

¶ A Psalm to giue instruction, committed to Asaph.

O God, ^a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

^a The Church of God being oppressed by the tyranny

either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layde vpon them for their sinnes.

O 2

2 Think

14.day. P S A L. LXXIIII.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

i Or, *see.*

c They haue destroyed thy true religion, and spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent workmanship and beaurie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelty, that not only Gods people might be destroyed, but also his religion utterly in all places suppressed.

f They lament that they haue no Prophet among them to shewe them

how long their miseries should endure. **g** They ioyne their deliuerance with Gods glory & power, knowing that the punishment of γ enemy should be their deliuerance. **h** Meaning, in the sight of al γ world.

2 Thinke vpon thy Congregation, *which* thou hast possessed of olde, *and* on the **b** rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy \parallel strokes, that thou mayst for euer destroy euery enemy that doth euill to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, *and* **c** set vp their banners for signes.

5 *He that* **d** lifted the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, *and* **rased** it to the ground; *and* haue defiled the dwelling place of thy Name.

8 They said in their **e** hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth **f** how long.

10 O God, howe long shall the aduersarie reproche *thee*? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, *euē* thy right hand? *drawe* it out of thy bosome, *and* **g** consume them.

12 *Euē* God is my King of olde, working saluation **h** in the middes of the earth.

13 Thou didest deuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of ^k Liuiathan in pieces, and gauest him to be ^l meate for the people in wilderness.

15 Thou brakest vp the fountaine and riuer: thou dryedst vp mightie riuers.

16 The ^m day is thine, & the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all ^y borders of the earth: thou hast made sommer and winter.

18 Remember this, *that* the enemy hath reproched the Lorde, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy ⁿ turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider *thy* couenant: for ^o the darke places of the earth are full of the habitations of the cruel.

21 Oh let not the oppressed returne ashamed, *but* let the poore and needie praise thy Name.

22 Arise, O God: mainteyne thine ^p owne cause: remember thy dayly reproch by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, *that* rise against thee, *ascendeth* continually.

oppressed, except he lose his owne right. *Or, increaseth more & more.*

P S A L. LXXV. Morning.

1 *The faithful do praise the Name of the Lord,*
2 *Which shall come to iudge at the time appointed,* 8 *When the wicked shalbe put to confusion, and drinke of the cup of his wrath.*

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or

whale, meaning Pharaoh.

l His destruction did reioyce them as

meate refresheth the body.

m Seeing that God by his prouidence gover-

neth & disposeth all things,

he gathereth that he will

take care chiefly for his children,

n He meaneth the Church of God, which is

exposed as a pray to the

wicked.

o That is, all places where thy word shi-

neeth not, there reigneth tyrannie and ambi-

tion.

p He sheweth that God can

not suffer his Church to be

a Reade Psal.
57.1.

b He declar-
eth how the
faithfull shall
euer haue iust
occasion to
praise God, for
asmuch as in
their neede
they shall see
his power at
hand to helpe
them.
c When I see
my time (saith
God) to helpe
your miseries, I
will come and
set all things in
good order.
d Though all
things be
brought to
ruine, yet I can
restore and
preserue them.
e The Prophet
warneth the
wicked y they
would not set
themselues a-
gainst Gods
people, seeing
that God at this
time destroy-
eth them that
rule wickedly.
f Gods wrath is compared to a cup of strong and
delicate wine, wherewith the wicked are made so drunke, that by
drinking till they come to the very dregges, they are vtterly destroy-
ed. g The godly shall better prosper by their innocent simplici-
tie, then the wicked shall by all their craft, and subtiltie.

10 Their pride shalbe abated, and the righte-
ous shalbe exalted to honour.

¶ To him that excelleth. 2 Destroy not.
A Psalme or song committed to Asaph.

WE will praise thee, O God, we will
praise thee, for thy Name is neere:
therefore b they will declare thy
wonderous workes.

2 c When I shall take a conuenient time, I
will iudge righteously.

3 The earth and all the inhabitants there-
of are dissolued: but I will establish the pil-
lars d of it. Selah.

4 I said vnto the foolish, Be not so foolish,
and to the wicked, Lift not vp the home.

5 Lift not vp your e home on high, neither
speake with a stiffe necke.

6 For to come to preferment is neyther
from the East, nor from the West, nor from
the South,

7 But God is the Iudge: hee maketh lowe
and he maketh hie.

8 For in the hand of the Lorde is a f cup,
and the wine is red: it is full mixt, and hee
powreth out of the same: surely all the wic-
ked of the earth shall wring out and drinke
the dregges thereof.

9 But I wil declare for euer, & sing praises
vnto the God of Iaakob.

10 All the homes of the wicked also will I
breake: but the homes of the g righteous
shalbe exalted.

f Gods wrath is compared to a cup of strong and
delicate wine, wherewith the wicked are made so drunke, that by
drinking till they come to the very dregges, they are vtterly destroy-
ed. g The godly shall better prosper by their innocent simplici-
tie, then the wicked shall by all their craft, and subtiltie.

1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankfull for the same.

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

God is ^a knownen in Iudah: his Name is great in Israel.

2 For in ^b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the shielde and the sworde and the battell. Selah.

4 Thou art more bright and puissant, then ^c the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, & all the men of strength haue not ^d found their handes.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast a sleepe.

7 Thou, ^{euen} thou art to be feared: & who shall stande in thy ^e sight, when thou art angry?

8 Thou didest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to ^f helpe all the meeke of the earth. Selah.

10 Surely the ^g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restraîne.

utic of the enemies, were they neuer so many or mightie. ⁱ To reuenge the wrongs done to thy Church. ^g For the ends shal shewe that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

^a He declareth that Gods power is euidently seene in preserving his people and destroying his enemies.

^b Which afterward was called Ierusalem.

^c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beasts.

^d God hath taken their spirits & strength from them, as though their handes were cut off.

^e God with a looke is able to destroy all the power & acti-

15 day. P S A L. LXXVII.

h To wit, the
Leuites that
dwel about
the Taberna-
cle, or the peo-
ple, among
whom he doth
dwell. i The Ebrewe word signifieth, to vintage, or gather grapes
meaning that hee shall make the counsels and enterprises of wicked
tyrantes foolish and vaine.

11 Vowe & performe vnto the Lorde your
God, all ye that be^h rounde about him: let
them bring presents vnto him that ought to
be feared.

12 He shall i cut off the spirit of princes: he
is terrible to the Kings of the earth.

P S A L. LXXVII.

i The Prophet in the name of the Church re-
hearseth the greatnes of his affliction, and his
griuenous tentations, 6 VV hereby he was dri-
uen to this ende to consider his former conuer-
sation, 11 And the continual course of Gods
workes in the preservation of his seruantes, and
so hee confirmeth his faith against these tenta-
tions.

1. Ebre. 16. 41.
psal. 39. & 61.

a The Prophet
teacheth vs by
his example to
flee vnto God
for helpe in our
necessities.

Or, mine hand
was stretched
out.

b He sheweth
that we must
patiently abide,
although God
deliner vs not
out of our trou-
bles at the first
crys.

c Meaning, y
his sorowes

were as watchmen that kept his eyes from sleeping. d Of thank-
giuing, which I was accustomed to sing in my prosperitie.

¶ For the excellent musician * Ieduthun. A
Psalme committed to Asaph.

M^y ^avoice came to God, when I cryed:
my voice came to God, & he heard me.

2 In the daye of my trouble I sought the
Lord: || my sore ranne and ceased not in the
night: my soule refused comfort.

3 I did thinke vpon God, and was^b trou-
bled: I prayed, and my spirit was full of an-
guish. Selah.

4 Thou keepest mine eyes^c waking: I was
astonied and could not speake.

5 Then I considered the dayes of olde, and
the yeres of ancient time.

6 I called to remembrance my^d song in
the night: I communed with mine owne

heart,

heart, and my spirit searched diligently.

7 Will the Lord absent him selfe for euer?
and will he shew no more fauour?

8 Is his ^e mercy cleane gone for euer?
doeth his promises faile for euermore?

9 Hath God forgotten to be mercifull?
hath he shut vp his tender mercies in displeasure? Selah.

10 And I saide, This is my ^s death: yet I remembered the yeeres of the right hand of the most High.

11 I remembered the workes of the Lord: certainly I remembered thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, saying,

13 Thy way, O God, ^h in the Sanctuary: who is so great a ⁱ God as *our* God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, *even* the sonnes of Iacob and Ioseph. Selah.

16 The ^k waters saw thee, O God: the waters saw thee, & were afrayde: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a ⁱ sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was rounde about: the lightnings lightned the worlde: the earth trembled and shooke.

whose glory appeareth through the world. ^k He declareth wherein the power of God was declared, when he deliuered the Israelites through the red Sea. ⁱ That is, thundred and lightned.

^e Both the causes why I was chastened, and when my sorrowes shoulde haue an end.

^f As if he should say, It is impossible: whereby he exhorteth him selfe to patience.

^g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whome hee hath beaten, I tooke heart againe.

^h That is, in heauen, where unto wee must ascend by faith, if we will knowe the wayes of God.

ⁱ He condemneth all that worship any thing, saue the only true God.

^k He declareth wherein the power of God was declared, when he deliuered the Israelites through the red Sea.

13 day. PSAL LXXVIII.

in For when
thou haddest
brought our
thy people, the
water return-
ed to her
course, and
the enemies that thought to haue followed them, could not passe
through, Exodus 14. 28, 29.

19 Thy way is in the Sea, and thy footsteppes are
the great waters, and thy footsteppes are
not known.

20 Thou didst leade thy people like sheepe
by the hand of Moses and Aaron.

PSAL LXXVIII. Euening.

1 He sheweth how God of his mercie chose his
Church of the posteritie of Abraham, 8 Re-
proaching the stubburne rebellion of their fa-
thers, that the children might not onely vn-
derstande, 11 That God of his free mercie
made his covenant with their anieetours, 17
But also seing them so malicious and peruerse
might bee ashamed and so turne wholly to
God. In this Psalme the holy Ghost hath
comprehended, as it were, the summe of all
Gods benefites, to the intent the ignorant and
grosse people might see in fewe words the effect
of the whole histories of the Bible.

a Read Psal. 32

¶ A Psalme to giue instruction
committed to Asaph.

b) The Prophet
vnder the
name of a tea-
cher calleth
the people his,
& the doctrine
his, as Paul cal-
leth the Gospel
his, whereof he
was but the
preacher, as
Rom. 1. 16.
and 2. 13.
c Which were
the people of
God.

Hearre my doctrine, O my people:
incline your eares vnto the wordes of
my mouth.

2 I will open my mouth in a parable: I
will declare high sentences of old.

3 Which we haue heard and knowen, and
our fathers haue tolde vs.

4 We will not hide them from their chil-
dren, but to the generation to come wee
will shewe the praises of the Lord, his power
also, and his wonderfull workes that he hath
done.

5 Howe he established a^d testimonie in Iakob, and ordeined a Lawe in Israel, which he commaded our fathers, that they should teach their children:

6 That the^e posteritie might knowe it, and the children, which shoulde bee borne, shoulde stande vp, and declare it to their children:

7 That they might^f set their hope on God, and not forget the workes of God but keepe his commandements:

8 And not to be as their^g fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spiritie was not saythfull vnto God.

9 The children of^h Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his Lawe,

11 And forgate his Actes, and his wonderfull workes that he had shewed them.

12 Hee did marueilous things in the sight of theirⁱ fathers in the land of Egypt: *even* in the field of Zoan.

13 * He deuided the Sea, and ledde them through: he made also the waters to stand as an heape.

14 * In the day time also he ledde them with a cloude, and all the night with a

that the children ought not to followe their examples. *h* By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupted all others. *i* He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God. Exodus 14. 21. Exodus 14. 24.

d By the testimonie and Lawe he meaneth the Lawe written, which they were commanded to teache their children, Deut. 6. 7.

e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits and in obedience.

g Though these fathers were the seeds of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshood and hypocrisie,

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupted all others. *i* He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God. Exodus 14. 21. Exodus 14. 24.

light of fire.

Exod. 17. 6.
numb. 20. 11.
psalme. 105. 41.

1. Corin. 10. 4.
1. Cor. 10. 4.

k Their wicked malice
could be overcome by no
benefits, which
were great and
manie.

l Then to require more
then is necessary, and
to separate Gods power
from his will,
is to tempt God.

Numb. 11. 1.
m Thus when
we give place
to sinne, wee
are moued
to doubt of
Gods power,
except he
will alwayes
be readie
to serue our
lust.

Exod. 17. 6.
numb. 20. 11.
psalme 105. 41.

1. Corin. 10. 4.

* Numb. 11. 1. n That is, in his Fatherly providence, whereby he careth for his, and provideth sufficiently. o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knewe God had denied them.

1. Corin. 10. 3.

15 * He claue the rockes in the wilderness, and gaue them drinke as of the great depths.

16 * Hee brought floods also out of the stony rocke, so that hee made the waters to descend like the riuers.

17 Yet they ^k sinned still against him, and prouoked the Highest in the wilderness,

18 And tempted God in their hearts in requiring meat for their lust.

19 * They spake against God also, saying, Can GOD ^m prepare a table in the wilderness?

20 * Beholde, he smote the rocke, that the water gushed out, and the streames overflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angrie, and the * fire was kindled in Iaakob, & also wrath came vpon Israel,

22 Because they beleueed not in God, and ⁿ trusted not in his helpe.

23 Yet he had commaunded the ^p cloues aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eat, and had giuen them of the wheat of heauen.

25 * Man did eat the bread of Angels: he sent them meat ynough.

26 He caused the P Eastwinde to passe in the heauen, and through his power hee brought in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, *even* round about their habitations.

29 So they did eat and were well filled: for he gaue them their desire.

30 They were not turned from their lust, *but* the meat *was* yet in their mouthes,

31 When the wrath of God came *euē* vpon them, and slew ^r the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they ^r sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when he ^r slewe them, they sought him, and they returned and sought GOD carely.

35 And they remembred that God *was* their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their ^u heart was not vpright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull ^x forgaue *their*

ⁿ Whatsoeuer cometh not fro the pure fountaine of the heart, is hy-crisie. ^x Because he would euer haue some renāt of a Church to praise his Name in earth, he suffered not their sinnes to overcome his mercy.

iniquitie,

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth. Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

r Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

s Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loved him not.

- y That is, they iniquitie, and destroyed *them* not, but oft
tempted him
o^{ft} times.
z As they all
doe that mea-
sure the power
of God by their
capacitie.
a The forget-
fulness of Gods
benefites is
the roote of
rebellion and
all vice.
b This word
signifieth a
confused mix-
ture of flies &
venomous
wormes. Some
take it for all
sorts of serpents:
some for all
wilde beastes.
c He repea-
teth not here
all the mira-
cles that God
did in Egypt,
but certaine
which might
be sufficient
to convince
the people of
malice and in-
gratitude.
d So called,
either of the
effect: that
is, of punishing
the wicked, or
els because
they were
wicked spi-
rits, whome God permitted to vex men.
- 39 For he remembered that they were flesh:
y^ea, a winde that passeth and commeth not
again.
40 Howe oft did they prouoke him in
the wilderness? and grieue him in the de-
sert?
41 Yea, they y returned, and tempted God,
and z limited the Holy one of Israel.
42 They a remembered not his hande, *now*
the day when he deliuered them from the
enemie,
43 *Nor* him that set his signes in Egypt, &
his wonders in the field of Zoan,
44 And turned their riuers into blood,
and their floodes, that they could not
drinke.
45 He sent b a swarme of flies among them,
which deuoured them, and frogges, which
destroyed them.
46 Hee c gaue also their fruites vnto the
caterpillar, and their labour vnto the graf-
hopper.
47 He destroyed their vines with hayle,
and their wilde figge trees with the hayle-
stone.
48 He gaue their cattell also to the hayle,
and their flockes to the thunderboltes.
49 He cast vpon them the fiercenesse of
his anger, indignation and wrath, and vexa-
tion by the sending out of d euill Angels.
50 He made a way to his anger: he spared
not their soule from death, *but* gaue their

life to the pestilence,

51 And smote all the first borne in Egypt, *even the beginning of their strength in the tabernacles of Ham.*

52 But he made his people to goe out like sheepe, and led them in the wildernes like a flocke.

53 Yea, he caryed them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his ^b Sanctuarie: *even to this Mountaine, which his right hand purchased.*

55 * He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe and dealt i falsely like their fathers: they turned like a deceitfull bowe.

58 And they ^k prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard *this* and was wroth, & greatly abhorred Israel,

60 So that he ^l forooke the habitation of Shilo, *even the Tabernacle where he dwelt among men,*

61 And deliuered his ^m power into cap-

God otherwise then he had appointed. ^l For their ingratitude hee suffered the Philistims to take the Arke, which was the signe of his presence, from among them. ^m The Arke is called his power & beauty, because thereby he defended his people, & beautifully appeared vnto them.

tiuitie,

e The first borne are so called, as Gen. 49.3.

f That is, Egypt: for it was called Mizraim of Egypt of Mizraim; that was the sonne of Ham.

g. That is, they had none occasion to feare, for as much as God destroyed their enemies, and deliuered them safely.

h Meaning Canaan, which God had consecrate to him selfe, and appointed to his people.

Iosh. 11.6. and 13.6.

i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.

k By seruing

15 day. P S A L. LXXVIII.

a They were suddenly de-
stroyed, 1 Sam.

4-10. o They had no marriage songs: y^e is, they were not married.

p Eytther they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Becasie they were drunken in their sinnes, they iudged Gods patience to be a slūbring

as though he were drunken: therefore he

soluering their beaſtly iudgement, sayeth, he will awake and take sudden vengeance.

r Shewing that he spared not altogether the Israelites,

although he punished their enemies.

s By building the Temple and establishing the kingdome, he declareth that the signes of his fauour were among them.

t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

tiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sword, and was angrie with his inheritance.

63 The fire deuoured their cholen men, and their maides were not praised.

64 Their Priests fell by the sworde, & their P widowes lamented not.

65 But y^e Lord awaked as one out of sleepe, and as a strong man that after his wine cryeth out,

66 And smote his enemies in the hinder partes, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 Hee chose Dauid also his seruauant, and tooke him from the sheepestoldes.

71 Euen from behind the Ewes with yong brought he him to feede his people in Iakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

P S A L. LXXIX. Morning.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods

Gods enemies, 8 And confounding their finnes,
see to Gods mercies with full hope of delue-
rance, 10 Because their calamities were ioynd
with the contempt of his Name, 13 For the
which they promise to be thankesfull.

A Psalm committed to Asaph.

O God, the heathen are come into thine
inheritance: thine holy Temple haue
they defiled, & made Ierusalem heapes
offtones.

2 The dead bodies of thy seruantes haue
they giuen to be meate vnto foules of the
heauen: and the flesh of thy Saintes vnto the
beastes of the earth.

3 Their blood haue they shed like waters
round about Ierusalem, and there was none
to burie them.

4 We are a reproche to our neighbours,
men a scorne & derision vnto them that are
round about vs.

5 Lord, howe long wilt thou be angrie, for
euer? shal thy gelousie burne like fire?

6 Powre out thy wrath vpo the heathen
that haue not known thee, & vpon y king-
domes that haue not called vpo thy Name.

7 For they haue deuoured Iaakob & made
his dwelling place desolate.

8 Remember not against vs the former
iniquities, but make haste & let thy tender
mercies preuail vs: for we are in great misery.

9 Helpe vs, O God of our saluation, for
religion, but they both laughed at our miseries.
consume vs for our finnes, before thou takest vs to mercy.
Which we and our fathers haue committed. And stay not til we
haue recompensed for our finnes. Seeing we haue none other Sa-
uour, neither can we helpe our selues, and also by our saluation thy
Name shalbe praysed, therefore, O Lord, helpe vs.

a The people
erie vnto God
against the bar-
barous tyranie
of the Babylo-
nians, who spoil-
led Gods inheri-
tance, polluta-
ted his Temple,
destroyed his
religion and
murdered his
people.

b The Prophet
sheweth to
what extremi-
ties God suffe-
reth sometime
his Church to
fall, to exercise
their faith be-
fore he set to
his hand to de-
liver them.

c Their friends
and kinsfolkes
durst not burie
them for feare
of the enemies.

d Whereof
some came of
Abraham, but
were degene-
rated and others
were open ene-
mies to thy re-
ligion.

e Wilt thou utterly
consume vs for our finnes, before thou takest vs to mercy.

f And stay not til we
haue recompensed for our finnes.

16. day. P S A L. LXXX.

the glorie of thy Name, and deliuer vs, and be mercifull vnto our finnes for thy names sake.

10 Wherefore shoulde the heathen saye, Where is their God? let him be knowne among the heathen in our fight by the vengeance of the blood of thy seruantes that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mightie arme preserue ^k the children of death,

12 And render to our neyghbours seuen fold into their bosome their reproche, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall prayse thee for euer: and from generation to generation ^l we will set forth thy praise.

P S A L. LXXX.

1 *A lamentable praier to God to helpe the miseries of his Church, & Desiring him to consider their first estate, wh^e his fauour shined towards them, to the intent that hee might finish that worke which he had begunne.*

¶ To him that excelleth on Shoshannim E-duth. A Psalme committed to Asaph.

HEare, ^a O thou sheheard of Israel, thou that ledest Ioseph like sheepe: shew thy brightnesse, thou that fittest betweene the ^b Cherubims.

2 Before Ephraim & Benjamin & Manasse stirre vp thy strength, & come to helpe vs.

3: ^c Turne vs againe, O God, and cause thy

1 Who though in respect of God they were iustly punished for their finnes, yet in consideration of their cause, were vniustly murdered.

k Which were captiues among their enemies, & could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to prayse his name, Isa 43. 21.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes. b Mowe their hearts: y they may returne

to worship God aright: that is, in y place where thou hast appoynted.

c Ioyne thy whole people and all thy tribes together againe.

face

face to shine that we may be saved.

4 O Lord God of hostes, how long wilt thou bee ^dangrie against the prayer of thy people?

5 Thou hast fed them with the breade of teares, and giuen them teares to drinke with great measure:

6 Thou hast made vs a ^e strife vnto our neyghbours, and our enemies laugh at vs among themselues.

7 ^f Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saved.

8 Thou hast brought a ^g vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rourke for it, & didest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the "goodly ceders.

11 She stretched out her branches vnto the Sea, and her boughes vnto the ^h Riuer.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde ⁱ bore out of the wood hath destroyed it, & the wilde beastes of the field haue eaten it vp.

14 Returne wee beseeche thee, O God of hostes: looke downe ^k from heauen and behold and visite this vine,

15 And the vineyarde, that thy right hand hath planted, and the yong vine, which thou

they ^j hate our religion as they that hate our persons. ^k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.

^d The faithful feare Gods anger, when they perceiue that their prayers are not forthwith heard;

^e Our neyghbours haue continually strife & war against vs. ^f Because that

repentance only commeth of God, they most instantly & oft times call to God for it as a meane, whereby they shalbe saved.

^g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and wee through our finnes are made open for wilde beasts to deuour vs, declare againe thy loue, and finish the worke that thou hast begun.

^h *Elr. Ceders of Lebanon*

ⁱ To wit, Ephraim.

^j That is, as we

^k They gaue

1 So that no
power can pre-
uaile against it,
and which as a
yong bud thou
raydest vp a-
gaine as out of
the burnt
after.

m. Only when
thou art angry,
and not with
the sworde of
the enemye.
n That is, vpon
this vine, or

people, whom thou hast planted with thy right hand, that they should
be as one man or one bodie. o For none can call vpon God, but such
as are rayfed vp, as it were, from death to life, and regenerate by the
holie Spirit.

madeſt I strong for thy ſelfe.

16 It is burnt with fire and put downe: and
they periſhe at the rebuke of thy counte-
nance.

17 Let thine hand be vpon the man of thy
right hand, & vpon the ſonne of man, whom
thou madeſt strong for thine owne ſelfe.

18 So will not wee goe backe from thee:
o reuiue thou vs, and we ſhall call vpon thy
Name.

19 Turne vs againe, O Lord God of hoſtes:
cauſe thy face to ſhine, and wee ſhall be ſa-
ued.

P S A L LXXXI.

1 An exhortation to praiſe God both in heart &
voyce for his benefites, 8 And to worſhip him
only. 11 God condemneſh their ingratitude,
12 And ſheweth what great benefites they haue
loſt through their owne malice.

To him that excelleth vpon a Gittith.

A Pſalme committed to Aſaph.

Sing ioyfully vnto God our ſtrength: ſing
loude vnto the God of Iaakob.

2 Take the ſong and bring forth the tym-
brel, the pleaſant harpe with the viose.

3 Blowe the trumpeter in the new moone,
euen in the tyme appoynted, at our feaſt
daye.

4 For this is a ſtatute for Iſrael, and a Law
of the God of Iaakob.

a An inſtrument
of muſike
brought from
Geth.
b It ſeemeth
y this Pſalme
was appoynted
for ſolemne
feaſts & aſſem-
blyes of y peo-
ple, to whome
for a tyme theſe
ceremonies
were ordeined,
but now vnder the Goſpel are aboliſhed. c Vnder this feaſt he com-
prehendeth all other ſolemne dayes.

5 H^oset this in ^d Ioseph for a testimonie, when he came out of ^y land of Egypt, *where* I heard a language, that ^e I vnderstood not.

6 I haue withdrawen his shoulder from the burden, and his hands haue left the ^f pots.

7 Thou calledst in affliction & I deliuered thee, & ^g answered thee in the secret of the thunder: I prooued thee at the waters of ^h Meribah. Selah.

8 ⁱ Heare, O my people, and I wil protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 Let there be no strange god in thee, neither worship thou any strange god.

10 For I am the Lorde thy God, which brought thee out of the lande of Egypt: ^j open thy mouth wide and I will fill it.

11 But my people woulde not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 ^k Oh that my people had hearkened vnto me, and Israel had walked in my wayes,

14 I would soone haue humbled their enemies, and turned mine hande ^l against their aduersaries.

15 The haters of the Lord should haue bin subiect vnto him, and their time ^m shoulde haue endured for euer.

heare Gods voyce, & to giue obedience to the same. ⁱ God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powreth them out. ^k God by his worde calleth all, but his secret election appointeth who shall heare with fruite. ^l If their sinnes had not letted. ^m If ^y Israelites had not broken covenant with God, he woulde haue giuen them victory against their enemies.

^d That is, in Israel: for Iosephs familie was counted ^y chiefe before that Iudah was preferred.

^e Gods speaketh in the person of the people, because he was their leader.

^f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, howe much more are we inderted to him for our spiritual deliuerance from the tyrannie of Satan & sinne?

^g By a strange and wonderful fashion.

^h Or, contention, Exod. 17. 7.

ⁱ He condemneth all assemblies, where ^y people are not attentive to

16. day. P S A L. LXXXII.

n. That is, with most fine wheat and abundance of honie, 16. And God would haue fed them with the same of wheate, and with honie out of the rocke would I haue sufficed thee.

P S A L. LXXXII. Euening.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 Reproneheth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendment, 8 He desireth God to vndertake the matter & execute iustice himselfe.

A Psalm committed to Asaph.

God standeth in the assembly of gods: He iudgeth among gods.

2 Howe long wil ye iudge vniustly, & accept the persons of the wicked? Selah.

3 Do right to the poore and fatherles: doe iustice to the poore and needie.

4 Deliuer the poore & needie: saue them from the hand of the wicked.

5 They know not & vnderstand nothing: they walke in darkenes, albeit all the foundations of the earth be moued.

6 I haue sayde, Ye are gods, and ye all are children of the most High.

7 But ye shall die as a man, & ye princes, shal fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

P S A L. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home & farre off, which imagined nothing but their destruction.

2 The Prophet sheweth that if princes and Iudges do not their duetie, God, whose authoritie is above them, will take vengeance on them. b For theeues and murderers finde fauour in iudgement, when y cause of the godly can not be heard. c Not onely when they erie for helpe, but when their cause requireth ayde & support. d That is, all things are out of order, either by their tyrannie, or careles negligence. e No title of honour shall excuse you, but you shalbe subiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant shall plucke thy right and authoritie from thee.

fruition. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the storme tempest of Gods wrath, 18 That they may know that the Lord is most high upon the earth.

A song, or Psalme committed to Asaph.

KEEPE^a not thou silence, O God: bee not still, and cease not, O God.

2 For lo, thine^b enemies make a tumult: & they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsel against thy people, and haue consulted against thy secret ones.

4 They haue said, Come & let vs^d cut the off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together, in heart, & haue made a league^e against thee:

6 The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyre:

8 Asshur also is ioyned with the: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the^b Midianites: as to Sisera and as to Iabin at the riuier of Kishon.

10 They perished at En-dor, & were idung for the earth.

11 Make them, *even* their princes like^{*} Oreb

meenes. f They thought to haue subuerted thy counsel, wherein the perpetuities of the Church was established. g Or, Zor. The wickednes of the Ammonites and Moabites is described, in that they pronounced these other nations to fight against the Israelites their brethren. h By these examples, they were confirmed that God would not suffer his people to be utterly destroyed, Iudg 7.25. & 4.15. i Troden vnder sects as myre. * Iud. 7.25. & 8.21.

a This Psalme seemeth to

haue bin composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iosaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserveth them from all dangers.

d They were not content to take y Church as prisoner, but sought utterly to destroy it.

e By all secret

meenes. f They thought to haue subuerted thy counsel, wherein the perpetuities of the Church was established. g Or, Zor. The wickednes of the Ammonites and Moabites is described, in that they pronounced these other nations to fight against the Israelites their brethren. h By these examples, they were confirmed that God would not suffer his people to be utterly destroyed, Iudg 7.25. & 4.15. i Troden vnder sects as myre. * Iud. 7.25. & 8.21.

16. day. P S A L. LXXXIIII.

k That is, In-
deat for where
his Church is,
there dwelleth
he amōg them.

l Because the
reprobate
could by no
meanes be a-
mended, he
prayeth y they
may utterly be
destroyed, be-
cause vntable & led
with al windes.

m That is, be
compelled by
thy plagues to
confesse thy
power.

n Though they
beleue not;
yet they may
prone by experience,
that it is in vaine to resist against thy counsell in
establishing thy Church.

and like Zeeb: yea, all their princes like Ze-
bah and like Zalmuna.

12 Which haue sayde, Let vs take for our
possession the habitations of God.

13 O my God, make the like vnto a wheel,
and as the stubble before the winde.

14 As the fire burneth the forest, and as the
flame setteth the mountaines on fire:

15 So persecute them with thy tempest, &
make them afraide with thy storme.

16 Fill their faces with shame, that they
may^m seeke thy Name, O Lord.

17 Let them be confounded and troubled
for euer: yea, let them be put to shame and
perish,

18 That they mayⁿ know that thou, which
art called Iehouah, art alone, *even* the most
High ouer all the earth.

P S A L. LXXXIIII.

1 David driven forth of his country, 2 Desireth
most ardently to come againe to the Tabernacle
of the Lorde and the assemblie of the Saints to
praise God, 4 Pronouncing them blessed that
may see do. 6 Then he prayeth for courage of
the people, that passe through the wilderness to
assemble themselves in Zion. 10 Finally with
praise of this matter and confidence of Gods
goodnes he endeth the Psalms.

To him that excelleth vpon Gittith. A
Psalme committed to the sonnes of Korah.

O Lord of hostes, how amiable is thy Ta-
bernacles!

a David com-
playnet that
he can not
haue a ccesse to the Church of God, to make profession of his faith and
to profite in religion.

2 My

P S A L LXXXIIII. 16. day.

2 My soule longeth, yea, and fainteth for the ^b courts of the Lord: *for* mine heart and my flesh reioyce in the living God.

3 Yea, the sparrow hath found *her* an house, and the swallowe a nest for her, where shee may lay her yong: *euen* by thine ^c altars, O Lord of hostes, my King *and* my God.

4 Blessed *are* they ^y dwell in thine house: they will euer praise thee. Selah.

5 Blessed *is* the man, whose ^d strength *is* in thee, *and* in whose heart *are* thy waies.

6 They going through the vale of ^e Baca, make welles therein: ^y raine also couereth the pooles.

7 They go from ^f strength to strength, till *euery one* appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Beholde, O God, our shield, and looke vpon the face of thine ^g Anointed.

10 For ^h a day in thy courtes is better then a thousande *other where*: I had rather bee a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the sunne & shield *unto vs*: the Lord wil giue grace and glory; and no ⁱ good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed *is* the man that trusteth in thee.

strength and courage till they come to Gods house. ^g That is, for Christes sake, whose figure I represent. ^h He would wishe to liue but one day rather in Gods Church, then a thousand among ^y worldlings. ⁱ But will from time to time increase his blessings towards his more and more.

^b For none but ^y priests could enter into the Sanctuary, and the rest of the people into the courtes.

^c So that the poore birdes haue more libertie then I. ^d Who trusteth nothing in him self, but in thee only, and lea- neth of thee to rule his life.

^e That is, of mulberry trees, which was a barren place: so ^y they which passed through must dig pigres for water: sig- nifying that no lets can hinder them that are fully bent to come to Chri- stes church, neither yet ^y God will euer faile them.

^f They are ne- uer wearie, but increase in

^g That is, for Christes sake, whose figure I represent. ^h He would wishe to liue but one day rather in Gods Church, then a thousand among ^y worldlings.

P S A L LXXXV.

1 Because God withdrew not his rods from his Church

Church after their returne from Babylon, first they put him in mind of their deliuerance, to the intent that he should not leave the worke of his grace vnperfitt. 3 Next they complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfect felicitie.

To him that excelleth. A Psalm committed to the sonnes of Korah.

Lorde, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iacob.

2 Thou hast forgiven the iniquitie of thy people, and b covered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the c fiercenes of thy wrath.

4 Turne vs, O God of our saluation, & release thine anger towards vs.

5 Wilt thou be angrie with vs d for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord; and graunt vs thy e saluation.

8 I will hearken what the Lorde God will say: for he will speake f peace vnto his people, and to his Saintes, that they turne not againe to folie.

9 Surely his saluation is neere to them according to his nature hee would be mercifull vnto them. e He confesseth that our saluation cometh onely of Gods mercy. f He will send all prosperitie to his church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loved the lande which he had chosen.

b Thou hast buried them that they shall not come into judgement.

c Not onely in withdrawing thy rod, but in forgiving our sins, & in touching our hearts to confesse them.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that

PSAL. LXXXVI. 17 day.

fear him, that glory may dwell in our land.

10 Mercy and trueth shall meete: righteousness and peace shall kisse one another.

11 & Trueth shall bud out of the earth, and righteousness shall looke downe fro heauen.

12 Yea, the Lord shal giue good things, and our lande shall giue her increase.

13 ^b Righteousnes shall go before him, and shall set her steppes in the way.

PSAL. LXXXVI. Morning.

1 *Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries,* 5 *Sometimes the mercies received,* 11 *Desiring also to be instructed of the Lorde, that he may feare him and glorifie his Name.* 14 *He complaineth also of his aduersaries, and requireth to be deliuered from them.*

¶ A prayer of Dauid.

INcline ^a thine care, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am ^b mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I ^c cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

5 For thou, Lord, art good and ^d merciful, and of great kindnes vnto al them, that call vpon thee.

6 Giue care, Lorde, vnto my prayer, and ^e hearken to the voyce of my supplication,

^e *mercifull to poore sinners.* ^e *By crying & calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly, and often call vpon him.*

g Though for a time God

thus exercise them with his rods, yet vnder y^e kingdome of Christ they shoulde haue peace and ioy.

h *Iustice shal then florish & haue fre course and passage in euery place.*

a *Dauid persecuted of Saul, thus prayed, leaving y^e same to the church as a monumēt, howe to seeke redresse against their miseries.*

b *I am not enemy to them, but pitie them, though they be cruel towards me.*

c *Which was a sure token that he beleued y^e God would deliuer him.*

d *He doth confesse that God is good to all, but onely mercifull.*

f He condem-
neth all idoles,
forasmuch as
they can do no
workes to de-
clare that they
are gods.

g This proneth
y David praised
in the name of
Christ the Mes-
sias, of whose
kingdome he
doeth here
prophecie.

h He cōfesseth
him selfe igno-
rant till God
hath taught
him, and his
heart variable
and separat frō
God, till God
ioyne it to him
and confirme
it in his obedi-
ence.

i That is, from
most great dā-
ger of death
out of y which
none, but only
the mightie
hande of God,
could deliuer
him.

k He sheweth
that there can
be no modera-
tiō nor equity,
where proude

tyrants reigne, and that the lacke of Gods feare is as a priuiledge to
all vice and cruelty. l He boasteth not of his owne vertues, but cō-
fesseth that God of his free goodnes hath euer bene mercifull vnto
him and giuen him power against his enemies, as to one of his owne
householdes.

7 In the day of my trouble I wil call vpon
thee: for thou hearest me.

8 Among the gods there is none like thee,
O Lorde, and there is none that can do like
thy workes.

9 All nations, whom thou hast made, shall
come and worship before thee, O Lorde,
and shall glorifie thy Name.

10 For thou art great & doest wonderous
things: thou art God alone.

11 Teach me thy way, O Lord, & I will
walke in thy trueth: knit mine heart vnto
thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with
all mine heart: yea, I will glorifie thy Name
for euer.

13 For great is thy mercy toward me, and
thou hast deliuered my soule from the
lowest graue.

14 O God, the proude are risen against me,
and the assemblies of violent men haue
sought my soule, and haue not set thee be-
fore them.

15 But thou, O Lord, art a pitifull God and
mercifull, slowe to anger and great in kind-
nesse and trueth.

16 Turne vnto me, and haue mercie vpon
me: giue thy strength vnto thy seruant, and
saue the soule of thine handmaide.

17 Shew a token of thy goodnesse toward
me, that they which hate me, may see it, and
be ashamed, because thou, O Lord, hast hol-
pen me and comforted me.

1 The holy Ghost promisetht that the condition of the church, which was in miserie after the captiuitie of Babylon, shoulde be restored to great excellencie, 4 So that there shoulde be nothing more comfortable, then to be numbered among the members thereof.

¶ A Psalm of David committed to the sonnes of Korah.

God laid his foundations among the holy mountaines.

2 The Lorde loueth the gates of Zion aboue all the habitations of Iacob.

3 ^b Glorious things are spoken of thee, O Citie of God. Selah.

4 I wil make mention of ^c Rahab and Babel among them that knowe me: beholde Palestina and Tyrus with Ethiopia, ^d There is he borne.

5 And of Zion it shalbe sayde, ^e Many are borne in her: and hee, ^f when the most High shall stablish her.

6 The Lord shall count, when he writeth the people, He was borne there. Selah.

7 As well the fingers as the players on instruments shall praise thee: al my springs are in thee.

& come to the Church, that he is as one that was born in the Church,

^g Out of all quarters they shall come into the Church, & be counted as citizens. ¶ When he calleth by his word them into y Church, whom he had elected and written in his booke. ^h The Prophet setteth his whole affections and comfort in the Church.

P S A L. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sickness, persecutions & aduersity, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and striueth against desperation, 18 Complaining him

^a God did chuse y place among y hills to establish Ierusalem and his Temple.

^b Though thy glorious estate doe not yet appeare, yet wait with patience, and God will accomplishe his promises.

^c That is, Egypt and these other countries shal come to the knowledge of God.

^d It shall be saide of him, y is regenerate

^e The Prophet setteth his whole affections and comfort in the Church.

1. King. 4. 31.

Psal. 53.

a That is, to humble. It was the beginning of a song, by tune whereof this Psalme was sung.

b Though many cry in their sorowes, yet they crie not earnestly to God for remedie as he did: whom he confessed to be the author of his saluation.

c For he that is dead, is free from all cares and busines of this life: & thus he sayeth, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

d That is, from thy providence & care, which

is ment according to the iudgement of the Ieshe. e The stormes of thy wrath haue ouerwhelmed me. f He attributeth the losse & displeasure of his friends to Gods prouidence, whereby he partly punisheth & partly trieth his. g I see none end of my sorowes. h Mine eyes and face declare my sorowes. i He sheweth y the time is more conuenient for God to helpe, when men cal vnto him in their dangers, then to tarie till they be dead and then raise them vp againe.

him selfe to be forsaken of all earthly helpe.

¶ A song or Psalme of * Heman y Ezrahite to giue instruction, committed to y sonnes of Korah for him that excelleth vpō Malath 2 Leannoth.

O Lord God of my saluation, I crie day & night b before thee.

a Let my praier enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them y go downe vnto y pit, & am as a man without strength.

5 c Free among the dead, like the slaine lying in the graue, whom thou remēbreth no more, & they are cut off from thine d hand.

6 Thou hast layed me in the lowest pit, in darkenes, and in the deepe.

7 Thine indignatio lieth vpon me, & thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintāce farre from me, & made me to be abhorred of them: B I am shut vp, & cannot get forth.

9 h Mine eye is sorowful through mine affliction: Lorde, I call daily vpon thee: I stretch out mine handes vnto thee.

10 Wilt thou shew i a miracle to the dead? or shal the dead rise & praise thee? Selah.

11 Shall thy louing kindnes be declared in the graue? or thy faithfulness in destruction?

12. Shall

12 Shall thy wonderous workes be knowne in the darke? and thy righteousnesse in the lande of obliuion?

13 But vnto thee haue I cried, O Lord, and early shall my prayer come before thee.

14 Lorde, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death: from my youth I suffer thy terroures, doubting of my life.

16 Thine indignations go ouer me, and thy feare hath cut me off.

17 They came rounde about me daily like water, and compassed me together.

18 My louers and friendes hast thou put away from me, and mine acquaintance hid themselves.

k That it, in the graue, where oonly the body lieth without all sense & remembrance.

l I am euer in great dangers and sorowes, as though my life should vterly be cut off euery moment.

"Ebr. were in darknes.

P S A L. LXXXIX. Euening.

1 VVith many words doeth the Prophet praise the goodnesse of God, 23 For his testament and couenant; that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally he praieth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

A Psalm to giue instruction, of Ethan the Ezrahite.

Will I sing the mercies of the Lorde for euer: with my mouth will I declare thy truth from generation to generation.

manifolde examples of his mercies cause them to trust in God, though to mans iudgement they sawe none occasion.

2 Though the horrible confusion of things might cause them to despair of Gods fauour: yet the

b As he that
surely beleued
in heart.

c As thine in-
visible heauen
is not subiect
to any altera-
tion & change:
so shall the
trueth of thy
promes be vn-
changeable.

d The Prophet
sheweth what
was the pro-
mes of God,
whereon hee
grounded his
faith.

e The Angels
shall praise thy
power and
faithfulnesse in
deliuering thy
Church.

f That is, in the
heauens.

g Meaning, the
Angels.

h If the Angels
tremble before
Gods maiestie
and infinite iu-
stice, what
earthly crea-
ture by oppres-
sing y Church,
dare set him
selfe against
God?

i For as he deliuered the Church by the red Sea, and by destroying
Rahab, that is, the Egyptians: so will he els/one deliuer it, when the
dangers be great. k. Tabor is a mountaine Westwarde from Ieru-
salem, and Hermon Eastward: so the Prophet signifieth y all partes
and places of the world shall obey Gods power for the deliuerance
of his Church.

2 For I b saide, Mercy shall be set vp for e-
uer: thy trueth shall thou c stablish in the
very heauens.

3 d I haue made a couenant with my cho-
sen: I haue sworne to Dauid my seruant,

4 Thy seede wil I stablish for euer, and set
vp thy throne from generation to generati-
on. Selah.

5 O Lorde, euen the e heauens shall praise
thy wonderous worke: yea, thy truth in the
f Congregation of the Saintes.

6 For who is equall to the Lorde in y hea-
uen? and who is like the Lorde among the
g sonnes of the gods?

7 God is very terrible in the assemblie of
the h Saintes, and to be reuerenced about
all, that are about him.

8 O Lorde God of hostes, who is like vnto
thee, which art a mightie Lorde, and thy
trueth is about thee?

9 i Thou rulest the raging of the sea: when
the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a
man slaine: thou hast scattered thine ene-
mies with thy mightie arme.

11 The heauens are thine, the earth also is
thine: thou hast layed the fundation of the
worlde; and all that therein is.

12 Thou hast created the North and the
South: k. Tabor and Hermon shall reioyce
in thy Name.

PSALM LXXXIX. 1 day:

13 Thou hast a mightie arme: strong is
thine hand, and high is thy right hand.

14 Righteousnes and equitie are the sta-
blishment of thy throne: mercy and truth
goe before thy face.

15 Blessed is the people, that can reioyce
in thee: they shall walke in the light of thy
countenance, O Lord.

16 They shall reioyce continually in thy
Name, and in thy righteousness shall they ex-
alt themselves.

17 For thou art the glory of their strength,
& by thy fauour our hornes shall be exalted.

18 For our shield appertayneth to the Lord,
and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto thine
Holy one, and saidest, I haue layed helpe
vpon one that is mightie: I haue exalted
one chosen out of the people.

20 I haue found David my seruant: with
mine holy oyle haue I anointed him.

21 Therefore mine hand shall be established
with him, & mine arme shall strengthen him.

22 The enemy shall not oppresse him, nei-
ther shall the wicked hurt him.

23 But I will destroye his foes before his
face, and plague them that hate him.

24 My truth also and my mercie shall be
with him, and in my Name shall his horne
be exalted.

25 I will set his hand also in the sea, and his
right hande in the floods.

26 Though there shall be euermore enemies against Gods kingdome, yet
hee promiseth to ouercome them. I will mercifully performe my
promises to him, notwithstanding his iniquities & offences. His
power, glory and estate. He shall enioy the land round about.

1 For hee
be judge of the
worlde and
directer of
the earth.
Father & King
full of grace
unto his
people.
In feeling
their tribul-
tion: that God
their Father.
n They shall
be preferred by
thy Fatherly
providence.
o In that they
are preferred
and comforted,
they ought to
give the praise
and glory only
to thee.
p In that thou
out Kingdome
power to de-
lend vs, it is
the gift of
God.
q To Samu-
el and to others,
to assure that
David was thy
chosen one.
Whome I
haue both cho-
sen & giuen him
strength to ex-
ecute his office,
as verse 21.

y His excellēt dignitie shall appeare herein that hee shall be named y. Ioune of God and the first borne, wherein he is a figure of Christ.
 z Though for y. sins of the people the state of this kingdome decayed: yet God reserved still a roote, til he had accomplished this promise in Christ.
 2. Sam. 7. 14.

a Though the faithfull answered not in al points to their profession, yet God wil not breake his covenant with them.

b For God in promising hath respect to his mercy, and not to mans power in performing.

Ebr. If I lie vnto David, which is a manner of othe.

c As long as the sunne & moone endure, they shall be witnesses to me of this promise. d Because of the horrible confusion of things, the Prophet complaineth to God as though he saw not the performance of his promises. And thus discharging his cares on God, he resisteth doubt and impaciencie. e By this he meaneth the horrible dissipation & renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophetic Ethan speaketh of those great miseries, which came soon after ward to passe at the captinitie of Babylon.

26 He shall crie vnto me, Thou art my Father, my God & the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercy will I keepe for him for euermore, & my covenant shall stand fast w him.

29 His seede also wil I make to endure for euermore, and his throne as the dayes of heauen.

30 But if his children forsake my Law, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my commandements:

32 Then wil I visite their transgression with the rod, and their iniquitie with strokes.

33 ^a Yet my louing kindnesse wil I not take from him, neither wil I falsifie my trueth.

34 My covenant wil I not breake, nor ^b alter the thing that is gone out of my lippes.

35 I haue sworne once by mine holines, that I will not sayle David, saying,

36 His seede shall endure for euermore, and his throne shall be as the sunne before me.

37 Hee shall be established for euermore as the moone, and as a faithfull ^c witnes in the heauen. Selah.

38 But thou hast reiected & abhorred, thou hast bene angrie with thine Anointed.

39 Thou hast ^d broken the covenant of thy seruant, and profaned his ^e crowne, casting it

P S A L. LXXXIX. 17. day.

on the ground.

40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.

41 All that go by the way, spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set vp y^e right hand of his enemies, & made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and couered him with shame. Selah.

46 Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, & shall not see death? shall hee deliuer his soule from the hande of the graue? Selah.

49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lorde, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.

51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footesteps of thine Anointed.

52 Prayed be the Lord for euermore. So be it, euen so be it.

P S A L. XC. Morning.

1 Moses in his praier setteth before vs the eternal fauour of God to waite vpon, 3. VVho are neither admonished by the promise of their life, 7

f He sheweth that the kingdom shall be before it came to perfection at wasp.

g The Prophet is loyng, praiser with his complaint, sheweth that his faith neuer failed.

h Seeing mans life is short, and thou hast created man to bestow thy benefites vpon him, except thou haste to helpe, death will preuent thee.

i Hee meaneth that Gods enemies did not onely slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome.

k So he calleth them that persecute the Church.

l They laugh at vs, which patiently wait for the coming of thy Christ.

Nor by his plagues to be thankful. 12 There-
fore Moses prayeth God, to turne their heartes
and continue his mercies towards them, and
their posterities for ever.

A prayer of Moses, the man of God.
Oorde, thou hast bene our habitation
from generation to generation.

2 Before the mountaines were made,
and before thou hadst formed the earth, and
the world, euen from euerlasting to euerla-
sting thou art our God.

3 Thou turnest man to destructio: againe
thou sayest, Returne, ye sonnes of Adani.

4 For a thousand yeres in thy sight are as
yesterday when it is past, and as a watche in
the night.

5 Thou hast ouerflowed them: they are
as a sleepe in the morning hee groweth like
the grasse:

6 In y morning it flourisheth & groweth, but
in the euening it is cut downe & withereth.

7 For wee are consumed by thine anger,
and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee,
and our secret sinnes in the light of thy cou-
tenance.

9 For al our dayes are past in thine anger:
we haue spent our yeeeres as a thought.

10 The time of our life is three score yeeeres
and ten, & if they be of strength, foure score
yeres: yet their strength is but labour & so-

a Thus the
scriptures vnto
to call the Pro-
phet.
b. Thou hast
bene as an
house and de-
fence vnto vs
in all our trou-
bles & trauels.
now this song
hiddeth yeres.
c Thou hast
chosen vs to be
thy people be-
fore the sonne-
dations of the
world were
laid.
d Moses by la-
menting the
frailty & short-
nes of mans
life, moueth
God to pitié.
e Though man
thinke his life
long, which is
in deede most
short.
though it were
a thousande
yeres, yet in
Gods sight it is
as nothing, and
as the watch
that lasteth but three houres.
f Thou takest them away suddenly
as with a flood.
g Thou callest vs by thy rods to consider the short-
nes of our life, & for our sinnes thou abridgeest our dayes.
h Our
dayes are not onely short, but miserable, forasmuch as our sinnes daily
proue thy wrath.
i Meaning, according to the common state of life.

row: for it is cut off quickly, & we flee away.

11 ^k Who knoweth ^h power of thy wrath? for according to thy feare & thine anger.

12 Teache vs so to number our dayes, that we may applye ^{our} heartes vnto ¹ wisdom.

13 Returne (O Lord, ^m how long?) and be pacified toward thy seruants.

14 Fill vs with thy mercie, in the morning: so shal we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yerres that we haue seene full.

16 ⁿ Let thy worke be seene toward thy seruants, and thy glory vpon their ^o children.

17 And let the P^beaucie of the Lorde our God be vpon vs, and direct thou the worke of our hands vpon vs, euery direct the worke of our handes.

is thy chiefest worke. ^o As Gods promises appertained aswell to their posteritie, as to them, so Moses prayeth for the posteritie.

p. Meaning, that it was obscured, when he ceased to do good to his Church. q. For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCL.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations: 14. A promise of God to those that loue him; know him and trust in him, to deliuer them, and giue them immortall glorie.

Who so dwelleth in the ^a secretes of the most High, shall abide in the shadowe of the Almighty.

2 ^b I will say vnto the Lord, O mine hope, and my forresse: he is my God, in him will I trust.

k If mans life for the breuitie be miserable, much more, if thy wrath lie vpon it, as they, which feare thee, onely knowe.

l Which is, by considering the shortnes of our life, and by meditating ^h heauenly loyes, m Meaning, wilt thou be angry?

1 Or, take comfort in thy seruants.

n Euen thy more, which

2 He y maketh God his defence and trust, shal perceiue his protection to be a most sure safegarde.

b Being assured of this protection, hee putteth vnto the Lord.

- 3 That is, Gods helpe is most readie for vs, whether Satan assaile vs secretly, which hee calleth a snare: or openly, which is bere ment by the pestilence.
- 4 That is, his faithfull keeping of promises to helpe thee in thy necessitie.
- 5 The care that God hath ouer his, is most sufficient to defend them from all dangers.
- 6 The godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reuealed.
- 7 God hath not appointed every man one Angel, but many to be ministers of his providence to keepe his, and defend them in their vocation, which is the way to walke in without tempting God.
- 8 Thou shalt not onely be preserved from all euill, but overcome it whether it be secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
- 3 Surely he will deliuer thee fro the snare of the hunter, & from y noysome pestilence.
- 4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler.
- 5 Thou shalt not be afrayde of the feare of y night, nor of y arrow that flieth by day:
- 6 Nor of the pestilence that walketh in the darknes: nor of the plague that destroyeth at noone day.
- 7 A thousand shall fall at thy sides, and ten thousand at thy right hande, but it shall not come neere thee.
- 8 Doubtles with thine eyes shalt thou behold and see the reward of the wicked.
- 9 For thou hast said, The Lord is mine hope: thou hast set the most high for thy refuge.
- 10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.
- 11 & For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.
- 12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.
- 13 Thou shalt walke vpon the lion & asper the yong lion and the dragon shalt thou tread vnder feete.
- 14 Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowne my name.
- 15 Hee shall call vpon me, and I will heare him.

him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

16 With ^k long life will I satisfie him, and shew him my saluation.

death the shortnesse of this life is recompensed with immortallitie.

PSAL. XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge God and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shal most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

¶ A Psalm or song for the ^a Sabbath day.

I T is a good thing to praise the Lorde, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the ^b morning, and thy tructh in the night,

3 Vpon an ^c instrument of ten strings, and vpon the viole with the song vpo the harpe.

4 For thou, Lorde, hast made mee glad by thy ^d workes, and I wil reioyce in the workes of thine handes.

5 O Lord, howe glorious are thy workes! and thy thoughtes are verie deepe.

6 An ^e vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked growe as the grasse, and all the workers of wickednes do flourish) that they shalbe destroyed for euer.

8 But thou, O Lord, art ^f most high for euermore.

9 For lo, thine enemies, O Lorde: for lo, mennts against them, and therefore most iustly perish. mennts are most constant against the wicked, and passe our reach

k For he is contented with ^g life, that God giueth: for by

immortallitie.

h

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thine enemies shal perish: all the workers of iniquitie shalbe destroyed.

9 Thou wilt strengthen them with all power, & blisse them with all felicitie.

h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall growe againe and flourish in the Church of God, as the Ceders doe in mount Lebanon.

10 8 But thou shalt exalt mine horne, like the vnicornes, and I shalbe anointed with fresh oyle.

11 Mine eye also shall see *my desire* against mine enemies: and mine eares shall heare *my wish* against the wicked, that rise vp against me.

12 The righteous shal ^h flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruite in *their* age: they shalbe fat and flourishing,

15 To declare that the Lorde my rocke is righteous, and that none iniquitie is in him.

a The children of God shall haue a power aboue nature, and their age shall bring forth most fresh fruites.

P S A L. XCIII.

Euening.

1 Hee prayseth the power of God in the creation of the world, & beateh downe all people which lift them vp against his maiestie, 5 And promoketh to consider his promises.

a As God by his power, and wisdom hath made and governeth the world: so must the same be our defence against all enemies and dangers.

b Wherein thou livest, and governest the world.

c Gods power appeareth in ruling the furious waters.

THe Lord ^a reigneth, and is clothed with maiestie: the Lorde is clothed, and girded with power: the world also shal be established, that it cannot be mooued.

2 Thy ^b throne is established of olde: thou art from euerlasting.

3 ^c The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues.

4 The waues of the sea are marueylous through the noyse of many waters, yet the Lord on high is more mightie.

5 Thy

5 Thy ^d testimonies are very sure: holines ^d Besides
becommeth thine House, O Lord, for euer. Gods power
& wisdom
in creating, and governing, his great mercie also appeareth in that he
hath giuen his people his word and conenant.

PSAL. XCIII.

1 He prayeth vnto God against the violence and
arrogancie of tyrants, 10 VVarning them
of Gods iudgements. 12 Then doeth he com-
fort the afflicted by the good issue of their af-
flictions, as he felt in him selfe; and did see in o-
thers, and by the ruine of the wicked, 23 VVho
the Lord will destroy.

O Lorde God: ^a the aduenger, O God the
aduenger, shewe thy selfe ^b clearly.

2 Exalt thy selfe, O iudge of the worlde, &
render a reward to the proude.

3 Lord, how long shall the wicked, howe
long shall the wicked ^c triumph?

4 They prate and speake fiercely: all the
workers of iniquitie vaunt them selues.

5 They ^d smite downe thy people, O Lord,
and trouble thine heritage.

6 They slay the widowe and the stranger,
and murder the fatherlesse.

7 ^e Yet they say, The Lord shal not see: nei-
ther will the God of Iakob regard it.

8 Vnderstand ye vnwise among the peo-
ple: and ye fooles, when will ye be wise?

9 He ^f planted ^g eare, shal he not heare?
or he that formed the eye, shal hee not see?

10 Or he that chastiseth the ^h nations, shal
God to take our cause in hand. ^e He sheweth that

they are despe-
rate in malice, for as much as they feared not God, but gaue them
selues wholly to do wickedly. ^f He sheweth that it is impossi-
ble, but God should heare, see and vnderstand their wickednes. ^g If
God punish whole nations for their sinnes, it is moere folly for any
one man, or else a fewe to thinke that God will spare them.

a Whose office
it is to take

vengeance on
the wicked.

b Shew by ef-
fect that thou

art iudge of
the world to punish

the wicked.

c That is, brag
of their cruelty

& oppressions:
or, esteeme

them selues a-
bone all other.

d Seeing the
Church was

then so sore
oppressed, it

ought not to
seeme strange

to vs; if we see
it so now, and

therefore we
must calke

they are despe-
rate in malice,

for as much as they feared not God, but gaue them
selues wholly to do wickedly.

f He sheweth that it is impossi-
ble, but God should heare, see and vnderstand their wickednes.

g If
God punish whole nations for their sinnes, it is moere folly for any
one man, or else a fewe to thinke that God will spare them.

- h God hath
care ouer his
and chastiseth
them for their
wealth, that
they should not
perish for euer
with y wicked.
i God will re-
store the state
& gouernment
of things to
their right vse,
& then the god-
ly shall folowe
him cherefully.
k He complain-
neth of them,
which would
not help him to
resist the ene-
mies: yet was
assured y Gods
helpe would
not faile.
l When I
thought there
was no way
but death.
m In my trou-
ble & distresse
I euer found
thy present
helpe.
n Though the
wicked iudges
pretend iustice
in oppressing
the Church,
yet they haue
not that autho-
ritie of God.
o It is a great
token of Gods iudgement, when the purpose of the wicked is broken,
but most, when they are destroyed in their owne malice.
- he not correct? he that teacheth man know-
ledge, *shal he not knowe?*
11 The Lord knoweth the thoughts of mā,
that they are vanitie.
12 Blessed is the man, whome thou h cha-
stisest, O Lord, and teachest him in thy Law,
13 That thou mayst giue him rest from the
dayes of euill, whiles the pit is digged for
the wicked.
14 Surely the Lord will not faile his peo-
ple, neither will he forsake his inheritance.
15 For i iudgement shall returne to iustice,
and all the vpriight in heart *shall followe* af-
ter it.
16 Who will rise vp with mee against the
wicked? *or* who wil take my part against the
workers of iniquitie?
17 If the Lorde had not k holpen me, my
soule had almost dwelt in silence.
18 When I said, l My foot slideth, thy mer-
cie, O Lord, stayed me.
19 In the multitude of my m thoughts in
mine heart, thy comforts haue reioyced my
soule.
20 Hath the throne of iniquitie n fellowship
with thee, which forgeth wrong for a Law?
21 They gather them together against the
soule of the righteous, and condemne the
innocent blood.
22 But the Lord is my refuge, and my God
is the rocke of mine hope.
23 And he wil recōpence the their wicked-
nes, & o destroy them in their owne malice:
yea, the Lord our God shall destroy them.

PSAL. XCV. Morning.

1 An earnest exhortation to praise God. 4 For the government of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lorde: let vs sing ^a aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.

3 For the Lord is a great God, and a great King about all ^b gods.

4 In whose hande are the deepe places of the earth, and the ^c heights of the mountaines are his:

5 To whom the Sea belongeth: for he made it, and his hands formed the drie land.

6 Come, let vs ^d worship and fall downe, & kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his ^e hand: to day, if ye will heare his voyce,

8 ^f Harden not your heart, as || in Meribah, & as in the day of || Massah in the wilderness,

9 Where your fathers * tempted me, provoked me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not known my wayes.

^a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and

thanks giuing. ^b Euen the Angels (whoin respect of me are thought as gods) are nothing in his sight: much lesse the idoles, which mans

brain inuēeth. ^c All things are governed by his prouidence.

^d By these three wordes he signifieth one thing meaning, that they must wholly giue themselves to serue God.

^e That is, the flocke whom he governeth with his owne

hande. He sheweth wherein they are Gods flocke: that is, if they heare his voyce.

^f By the contemning of Gods word. ¹ Or, in strife, where of the place was so called. ² Or, temptation, see Exod. 17. 7.

³ Exod. 17. 2. Num. 20. 4. ⁴ They were without iudgement and reason.

11 Wherefore

19. day. PSAL. XCVI.

a That is, into the land of Canaan, where he promised them rest.

11 Wherefore I sware in my wrath, saying Surely they shall not enter into my ^b rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdom of Christ.

a The Prophet sheweth ^q the time shall come, that all nations shall haue occasion to praise the Lord for the reuelling of his Gospell. **b** Seeing he will reuile himself to all nations contrary to their own expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

Sing ^a vnto the Lorde a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glorie among all nations, & his wonders among all people.

4 For the Lorde ^u ^b great and much to be praised: he is to be feared about all gods.

5 For all the gods of the people are ^{||} idoles: but the Lord ^c made the heaucens.

6 ^d Strength & glory are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lorde, ye families of the people: giue vnto the Lorde glory and ^e power.

8 Giue vnto the Lorde the glory of his Name: bring ^f an offering, and enter into his courtes.

9 Worship the Lorde in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the ^g nations, The Lord reigneth: surely the world shall be stable, & not moue, and he shall iudge the people ^h in

signes wherof appeare in his Sanctuarie. ^e As by experience ye see that it is onely due vnto him. ^f By offering vp your selues wholly vnto God, declare that you worshippe him onely. ^g Hee prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise. ^h He shall regenerate them anowe with his Spirit, & restore them to the image of God.

righteous-

righteousnes.

11 Let the heauens reioyce, & let the earth be glad: let the sea roare, & al that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lorde: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnesse, & the people in his truth.

PSAL XC VII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7. Dreadfull to the rebels and idolaters, 8. And ioyfull to the iust, whome he exhorteth to innocencie, 12 To reioycing and thanksgiving.

The Lorde reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkenes are round about him: righteousnes and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lighteninges gaue light vnto the worlde: the earth sawe it and was afraid.

5 The mountaines melted like waxe at the presence of the Lorde, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glory.

7 Confounded be al they that serue graven images, and that glorie in idoles: wor-

shipped to them, but maketh them to runne away from God, 16 He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

i If the insensible creatures shal haue cause to reioyce, when God appeareth, much more we, from whome he hath taken malediction and curse.

He sheweth where God reigneth, there is all felicitie and spiritual ioye.

b For the Gospel shall not be only preached in Iudea, but through all yles and countries.

c He is thus described to keepe his enemies in feare, which commonly contene Gods power. d This feare bringeth not wicket to true

shippe

19. day. P S A L XCVIII.

¶ Let all that which is effected in the world fall down before him.

¶ The Jewes shall haue occasion to reioyce that the Gentiles are made partakers with them of gods fauour. ¶ He requirerh two things of his children: ¶ one ¶ they detest vice, the other, that they put their trust in God for their deliuerance.

¶ He is not suddenly, yet it is sown and laide vp in store for them.

¶ He is mindefull of his benefites, and onely trust in his defence.

shippe him ^f all ye gods.

8 Zion heard of it, and was glad: and the 8 daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that ^h loue the Lord, hate euill: he preserveth the soules of his Saintes: hee will deliuer them from the hande of the wicked.

11 ⁱ Light is sown for the righteous, and loye for the vpnight in heart.

12 Reioyce ye righteous in the Lorde, and giue thanks for his holy ^k remembrance.

¶ Though Gods deliuerance appeare not suddenly, yet it is sown and laide vp in store for them.

¶ He is mindefull of his benefites, and onely trust in his defence.

P S A L XCVIII. Evening.

¶ An earnest exhortation to all creatures to praise the Lorde for his power, merces and fidelitie in his promise by Christ, 10 By whom he hath communicated his saluation to all nations.

¶ A Psalm.

Sing vnto the Lorde ^a a newe song: for he hath done marueilous thinges: ^a his right hande, and his holy ^b arme haue gotten him the victorie.

2 The Lorde declared his ^c saluation: his righteousness hath he reueiled in the sight of the nations.

3 He hath ^d remembered his mercie and

¶ That is, some song newly made in token of their wonderfull deliuerance by Christ.

¶ Isa. 59. 16.

¶ He preserveth his Church miraculously.

¶ For the deliuerance of his Church. ¶ d God was moued by none other meages to gather his Church of the Jewes and Gentiles, but because he would performe his promise.

his

his trueth toward the house of Israel: all the endes of the earth haue scene the saluation of our God.

4 Al the earth, sing ye loud vnto the Lord: crie out and reioyce, and sing praises.

5 Sing praise to the Lorde vpon the harpe, *emem* vpon the harpe with a singing voyce.

6 With *e* shalmes and sounde of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is: the world, and they that dwell therein.

8 Let the floods clap their handes, and let the mountaines reioyce together

9 Before the Lorde: for hee is come to iudge the earth: with righteousnesse shall he iudge the worlde, and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdomes of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lord, 6 Following the example of the auncient fathers, Moses, Aaron, Samuël, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the ^a people tremble: he sitteth *betweene* the ^b Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high aboue all the people.

3 They shall ^b praise thy great and fearefull Name (for it is holy)

4 And the kings power, that loueth iudgement: for thou hast prepared equitie: thou hast

e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumme creatures, he signifieth that the worlde is neuer able to praise God sufficiently for their deliuerance.

^a When God deliuereth his Church, all the enemies shall haue cause to tremble.

Exod. 25. 22.

^b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.

hast executed iudgement and iustice in Ia-
akob.

e That is, be-
fore his Tem-
ple or Arke,
where he pro-
mised to heare,
when they
worshipped
him, as now
he promisseth
his spirituall
presence,
wherefoever
his Church is
assembled.
d Vnder these
three he com-
prehendeth
the whole peo-
ple of Israel,
with whome
God made his
promis.

5 Exalt the Lord our God, and fall downe
before his footeftoole: for he is holy.

6 Moses & Aaron were among his Priests,
d and Samuel among such as call vpon his
Name: those called vpon the Lord, and hee
heard them.

7 He spake vnto them in the cloudie pil-
lar: they kept his testimonies, and the Lawe
that he gaue them.

8 Thou heardest them, O Lord our God:
thou wast a fauourable God vnto them,
though thou didest take vengeance for
e their inuentions.

9 Exalt the Lord our God, and fall downe
before his holy mountaine: for the Lorde
our God is holy.

e For the more liberally that God dealeth with his
people, the more doeth he punish them that abuse his benefites.

PSAL. C.

1 He exhorteth all to serue the Lord; 3 VVho
bath chosen vs and preserved vs; 4 And so
enter into his assemblies to praise his name.

A Psalm of praise.

a He prophesi-
eth that Gods
benefit in cal-
ling the Gen-
tiles, shal be
so great, that
they shal haue
wonderfull oc-
casion to praise
his mercie and
reioyce.

Sing a ye loude vnto the Lorde, all the
earth.

2 Serue the Lord with gladnes: come be-
fore him with ioyfulness.

3 Knowe ye that euen the Lorde is God:
hee hath b made vs, and not wee our selues:
wee are his people, and the sheepe of his
pasture.

b He chiefly meaneth, touching the spirituall regeneration, whereby
we are his sheepe and people.

4 c Enter

PSALM CI. 19. day.

4 Enter into his gates with prayse, and into his courtes with reioycing: praise him and blesse his Name.

5 For the Lorde is good: his mercie is d euerlasting, and his trueth is from generation to generation.

reth that we ought neuer to be weary in praying him, seeing his mercies toward vs last for euer.

c He sheweth that God will not be worshipped, but by that meanes, which he hath appointed.

d He decla-

PSALM CI.

1 David describeth what gouernement hee will obserue in his house and kingdomes. 5 He will punish & correct, by rooting forth the wicked, 6 And cherishing the godly persons.

A Psalm of Dauid.

I Will sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfite way b tyll thou comdest to mee: I will walke in the vprightnesse of mine heart in the midses of mine house.

3 I will set no wicked thing before mine eyes: I hate c the worke of them that fall away: it shal not cleaue vnto me.

4 A froward heart shall depart from mee: I will know none euill.

5 Him, that priuily d slandereth his neighbour, wil I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the e faithful of the land, that they may dwell with me: he that

apriuate man. c He sheweth that magistrates do not their duties, except they be enemies to all vice. d In promising to punish these vices, which are most pernicious in them that are about Kinges, hee declareth that he will punish all. e He sheweth what is the true vie of the sworde: to punish the wicked and to mayntaine the good.

a David considereth what maner of king he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

b Though as yet thou deferrest to place me in the kingly dignitie, yet wil I giue my felle to wisdom and vprightnes, being

R 1

walketh

f Magistrates
must immedi-
atly punish
vice, least it
growe to far-
ther inconueni-
ence, and if
heathen Magi-
strates are
bounde to do this, howe much more they that haue the charge of the
Church of God?

walketh in a perfite way, he shal serue me.

7 There shall no deceytfull person dwell
within mine house: he that telleth lies, shall
not remaine in my sight.

8 Betimes wil I destroy all the wicked of
the lande, that I may cut off all the worken
of iniquitie from the Citie of the Lord.

P S A L. CII.

Morning.

1 It seemeth that this prayer was appointed to
the faithfull to pray in the captiuitie of Baby-
lon. 16 A consolation for the buylding of the
Church: 18 VVhereof followeth the prayse of
God to be published vnto all posteritie. 22 The
conuerſion of the Gentiles, 28 And the stabili-
tie of the Church.

2 Whereby is
signified, that
albeit we be in
a neuer so great
miseries, yet
there is ever
place left for
prayer.

b He declareth
that in our
prayer we must
liuely feele
that, which we
desire, and sted-
fastly beleene
to obtaine.

c These exces-
ſiue kindes of
speech shewe
how much the

aſſiſtion of the Church ought to wounde the heartes of the godly.

d My sorowes were so great, y I passed not for mine ordinarie foode:

e And mourning, and ſolitarie, caſting out ſearcfull cryes,

A prayer of the afflicted, when he ſhal
be in diſtreſſe, and powre forth his
meditation before the Lord.

O Lord, heare my prayer, & let my b crye
come vnto thee.

2 Hide not thy face from mee in the
time of my trouble: incline thine eares vnto
me: when I call, make haſte to heare me.

3 For my dayes are c coſumed like ſmoke,
and my bones are burnt like an herth.

4 Mine heart is ſmitten and withereth
like graſſe, becauſe I forgate d to eate my
bread.

5 For the voyce of my groning my bones
do cleaue to my ſkinne.

6 I am like a c pelicane of the wildernes:

I am

I am like an owle of the deserts.

7 I watch and am as a sparow alone vpon the house top.

8 Mine enemies reuile me dayly, and they that rage against mee, haue ^fsworne against me.

9 Surely I haue ^geaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine ^h indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lorde, doest ⁱ remayne for euer, & thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the ^k appoynted time is come.

14 For thy seruantes delight in the ^l stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lorde, and all the Kings of the earth thy glory,

16 When the Lord shal buylde vp Zion, & shall appeare ^m in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: & the people, which shalbe ⁿ created, shal prayse the Lord.

19 For hee hath looked downe from the

the darknes of death. ⁿ The deliuerance of the Church is a most excellent benefite, & therefore he cōpareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

^f Haue conspired my death.

^g I haue not risen out of my mourning to take my refection.

^h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.

ⁱ Howsoeuer we be strayed yet thy promise is sure and the remembrance thereof shall confirme vs for euer.

^k That is, the seuentie yeres, which by the Prophet Ieremie thou diddest appoynt, Ier. 29. 12.

^l The more ^l the Church is in misery & desolation, the more ought ^l faithful to loue and pitie it.

^m That is, when he shall haue drawn his Church out of

height of his Sanctuarie: out of the heauen
did the Lord behold the earth,

o Who now in
their banish-
ment conlde
looke for no-
thing but death

p He sheweth

y Gods Name

is neuer more

prayed, then

when religion

flourisheth, and

the Church in-

creaseth: which

thing is chiefly

accomplished

vnder the king-

dome of Christ.

q The Church

lament that

they see not

the time of

Christ, which

was promised,

but haue but

fewe yeres and

short dayes.

r If heauen &

earth perish,

much more mā

shal perish: but

the Church by

reason of Gods promes endureth for euer.

f Seeing thou hast cho-

sen thy Church out of the worlde, and ioyned it to thee, it cannot but

continue for euer: for thou art everlasting.

20 That hee might heare the mourning of
the prisoner, and deliuer the o children of
death:

21 That they may declare the name of the
Lord in Zion, and his prayse in Ierusalem,

22 When the people shall bee gathered
p together, and the kingdomes to serue the
Lord.

23 He abated my strength in the way, and
shortened my dayes.

24 And I sayd, O my God, take mee not a-
way in the middes of my dayes: thy yeeres
endure from generation to generation.

25 Thou hast aforetime layde the founda-
tion of the earth, and the heauens are the
worke of thine handes.

26 They shall perish, but thou shalt en-
dure: euen they all shall waxe olde as doeth
a garment: as a vesture shalt thou change
them, and they shalbe changed.

27 But thou art the same, & thy yeres shall
not fayle.

28 The children of thy seruants shall con-
tinue, and their seede shal stande f fast in thy
sight.

P S A L. CIII.

1 He prouoketh all to prayse the Lorde, which
hath pardoned his sinnes, deliuered him from
destruction, and giuen him sufficient of all good
things. 10 Then he adueth the tender mercies
of God, which he sheweth like a most tender

Father

Father towards his children. 14 The frailties of mans life. 20 An exhortation to man & Angels to prayse the Lord.

¶ A Psalm of David.

MY soule, ^a prayse thou the Lorde, and all that is within me, ^b prayse his holy Name.

2 My soule, prayse thou the Lord, and forget not all his benefites.

3 Which ^b forgiueth all thine iniquitie, & healeth all thine infirmities.

4 Which redeemeth thy life from the graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good thinges: and thy ^d youth is renued like the eagles.

6 The Lord executeth righteousnesse and iudgement to all that are oppressed.

7 He made his wayes knowen vnto ^e Moses, & his works vnto the children of Israel.

8 The Lord is ful of compassion & mercy, slow to anger and of great kindnes.

9 He will not alway ^f chide, neither keepe his anger for euer.

10 Hee hath not ^g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as hygh as the heauen is aboute the earth, so great is his mercie towards them that feare him.

12 As farre as ^h the East is from the West: ⁱ chiefe minister, and next to his people.

^f He sheweth first his severe iudgement; but so soone as the sinner is humbled, he receyueh him to mercie. ^g We haue proued by continuall experience, that his mercy hath euer preuailed against our offences. ^h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when he hath remoued their sinnes.

^a He waketh his dulnes to praise God, shewing that both vnderstanding & affections, minde and heart are to little to set forth his prayse.

^b This is the beginning and chiefest of all benefites: remission of sinne.

^c For before that we haue remission of our sinnes, we are as dead men in the grane.

^d As the eagle, when her beake ouergroweth, sucketh blood, & so is renued in strength, euen so God miraculously giueth strength to his Church aboute al mans expectation.

^e As to his severe iudgement; but so soone as the sinner is humbled, he receyueh him to mercie.

20. day. P S A L. CIII.

So farre hath hee remooued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of i man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shal knowe it no more.

17 But the louing kindenes of the Lord endureth for euer & euer vpon them that feare him, and his ^k righteousnesse vpon childrens children,

18 Vnto them that keepe his ^l couenant, and thinke vpon his commandements to do them.

19 The Lorde hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lorde, yee ^m his Angels, that excell in strength, that doe his commandment in obeying the voyce of his worde.

21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

P S A L. CIIII. Euening.

1 An excellent Psalme to prayse God for the creation of the worlde, and the gouernance of the same by his marueylous prouidence, 35 Wherein the Prophete prayeth against the wicked, who are occasions that God diminished his blessings.

My

i He declareth that man hath nothing in himselfe to moue God to mercy, but onely the confession of his infirmitie and miserie.
k His iust and faithfull keeping of his promise.
l To whom he giueth grace to feare him, & to obey his word.
m In that that we, which naturally are slow to prayse God, exhort y^e Angels, which willingly doir, we stirre vp our selues to consider our duetie, and awake out of our sluggishness.

MY soule, praise thou the Lord, O Lord my God; thou art exceeding great, thou art ^a clothed wth glory & honor.

1 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

2 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

3 Which ^b maketh the spirites his messengers, and a flaming fire his ministers.

4 He set the earth vpon her foundations, so that it shal neuer moue.

5 Thou coueredst it with the ^c deepe as with a garment: the ^d waters would stande aboute the mountaines.

6 But at thy rebuke they flee: at the voice of thy thunder they haste away.

7 And the mountaines ascend, & the valleys descend to the place which thou hast established for them.

8 But thou hast set them a bounde, which they shal not passe: they shal not returne to couer the earth.

9 He sendeth the springs into the valleys, which runne betweene the mountaines.

10 They shall giue drinke to all the ^e beasts of the fielde, and the wilde asses shal quench their thirst.

11 By these ^f springs shall the foules of the heauen dwell, & sing among the branches.

but the whole world should be destroyed. ^e If God provide for the very beasts, much more will he extend his provident care to man. ^f There is no part of the worlde so barren, where most eident signes of Gods blessings appeare not.

^a The Prophet sheweth that we neede not to enter into the heauens to seeke God, for asmuch as all the order of nature, with y^e proprietie and placing of the elements, are most lively mirrors to see his maiestie in.

^b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1. 7. beholderh in this glasse, how the very Angels also are obedient to his cōmandement.

^c Thou makest the sea to be an ornament vnto the earth.

^d If by thy power thou didst not bridle the rage of the waters, it were not possible,

^e If God provide for the

^f There is no part of the worlde so barren, where most eident signes of Gods blessings appeare not.

g From the
cloudes.

h He descri-
beth Gods pro-
vident care
ouer man, who
doeth not only
prouide neces-
sary things for
him, as herbes &
other meate:
but also things
to reioyce and
cōfort him, as
wine and oyle
or oymments.

¶ Or, does, roots,
and such like.

i As to sepa-
rate the night
from the day,
and to note
dayes, moneths
and yeres.

k That is, by
his course, ei-
ther farre or
neere, it noteth
summer, winter
and other sea-
sons.

l That is, they
onely finde
meat accord-
ing to Gods
prouidence,
who careth e-
uen for the
brute beastes.
m To wit, whe
the day sprin-
geth: for the

light is as it were a shield to defend man against the tyranny & fierce-
nes of beastes. n He confesseth that no tongue is able to expresse
Gods workes, nor minde to comprehend them.

13 He watereth the mountaines from his
8 chambers, and the earth is filled with the
fruite of thy workes.

14 He causeth grasse to growe for the cat-
tell, and herbe for the vse of h man, that hee
may bring forth bread out of the earth,

15 And wine that maketh glad the heart of
man, & oyle to make the face to shine, and
bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the ce-
dars of Lebanon, which he hath planted,

17 That the birdes may make their nestes
there: the storke dwelleth in the firs
trees.

18 The high mountaines are for the ||goates:
the rockes are a refuge for the conies.

19 He appoynted the moone for certaine
seasons: k the sunne knoweth his goyng
downe.

20 Thou makest darkenes, and it is nyght,
wherein all the beastes of the forest creepe
forth.

21 The lions roare after their pray, & seeke
their meate l at God.

22 ¶ When the sunne riseth, they retire, and
couche in their dennes.

23 m Then goeth man forth to his worke, &
to his labour vntill the euening.

24 O Lord, how n manifold are thy workes!
in wisdom hast thou made them all: the
earth is full of thy riches.

25 So is this sea great and wide: for therein
are things creeping innumerable, both small

beastes

beastes and great.

26 There go the ships, yea, that || Linian, whom thou hast made to play therein.

27 ° All these waite vpon thee, that thou maist giue them foode in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, & they are filled with good things.

29 But if thou phide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Again if thou sende forth thy spirite, they are created, and thou renewest the face of the earth.

31 Glory be to the Lorde for euer: let the Lord reioyce in his workes.

32 He looketh on the earth & it trembleth: he toucheth y^e mountaines, & they smoke.

33 I wil sing vnto the Lord al my life: I will praise my God, while I liue.

34 Let my words be acceptable vnto him: I will reioyce in the Lorde.

35 Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lorde. Praise ye the Lorde.

P S A L. CV.

Morning.

1 He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to him selfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promes sake.

Praise the Lord, & call vpon his Name: & declare his workes among the people.

condemnation of the world, & were elected to be Gods people, y^e Prophet willeth them to shewe themselves mindefull by thankesgiuing.

10r, Whale.

o God is a most nourishing Father, who prouideth for all creatures their daily foode.

P As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perishe.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth y^e we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuerer countenance burneth y^e mountaines. i Who infect y^e worlde, and so cause God that he cannot reioyce in his workes.

2 For asmuch as the Israelites were excepted from the common

b By the strength and face, he meaueth the Arke where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as lively declared, as if he shoulde haue declared it by mouth.

e The promes which God made to Abraham to be his God, & the God of his seede after him, he renewed and repeated it again to his seede after him.

f He sheweth f they shoulde not enioy the land of Canaan by any other meanes, but by

reason of his couenant made with their fathers. g That is, the King of Egypt and the King of Gerar, Gen. 12. 17. and 20. 5. h These whome I haue sanctified to be my people. i Meaning the olde fathers, to whome God shewed himselfe plainly, and who were setters forth of his worde.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his ^b strength: seeke his face continually.

5 Remember his ^c marueilous workes, f he hath done, his wonders and the ^d iudgements of his mouth,

6 Ye seede of Abraham his seruāt, ye children of Iaaqob, which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 Hee hath alway remembred his couenant and promes, that hee made to a thousand generations,

9 Euen that which he ^e made with Abraham, and his othe vnto Izhak:

10 And *since* hath confirmed it to Iaaqob for a lawe, and to Israel for an euerlasting couenant,

11 Saying, ^f Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, *yea*, very fewe and strangers in the lande,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reprobued g Kings for their sakes, *saying*,

15 Touch not mine ^h anointed, and do my ⁱ Prophetes no harme.

g That is, the King of Egypt and the King of Gerar, Gen. 12. 17. and 20. 5. h These whome I haue sanctified to be my people. i Meaning the olde fathers, to whome God shewed himselfe plainly, and who were setters forth of his worde.

16 Moreover

16 Moreouer he called a famine vpon the land, and vtterly brake the ^k staffe of bread.

17 But he sent a man before them: Ioseph was solde for a slaue.

18 They helde his feete in the stockes, and he was layed in yrons,

19 Vntill ^l his appointed time came, & the counsell of the Lord had tried him.

20 The King sent and loosed him: *euen* the Ruler of the people deliuered him.

21 He made him lorde of his house, and ruler of all his substance,

22 That he should binde his ^m princes vnto his will, and teache his Ancientes wisdom.

23 Then Israel came to Egypt, and Iacob was a stranger in the lande of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 ⁿ Hee turned their heart to hate his people, and to deale craftily with his seruantes.

26 Then sent he Moses his seruant, and Aaron whome he had chosen.

27 They shewed among them the message of his signes, and wonders in the lande of Ham.

28 He sent darkenesse, and made it darke: and they were not ^o disobedient vnto his commission.

29 *He turned their waters into bloud, and slew their fish.

30 *Their lande brought forth frogs, *euen* in their Kings chambers.

31 He ^p spake, and there came swarmes of flies

^k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

^l So long hee suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

^m That the very princes of the country should be at Iosephs commandement & learne wisdom at him.

ⁿ So it is in God, either to moue ^y hearts of the wicked to loue or to hate Gods children.

^o Meaning, Moses and Aaron.

Exod. 7. 20.

Exod. 8. 6.

^p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

flies and lice in all their quarters.

32 He gaue them haile for raine, & flames of fire in their land.

33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.

34 * He spake, and the grasshoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their lande, and deuoured the fruite of their grounde.

36 * Hee smote also all the first borne in their lande, *even* the beginning of all their strength.

37 He brought them forth also with siluer and golde, and there was none feeble among their tribes.

38 Egypt was * glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They * asked, and he brought quailles, and hee filled them with the bread of heauen.

41 Hee opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.

42 For he remembred his holy * promes to Abraham his seruant,

43 And he brought forth his people with yoy, and his chosen with gladnes,

44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession,

45 When the Egyptians lamented and were destroyed.

q It was strange to see raine in Egypt, much more it was fearefull to see haile.

r He sheweth that all creatures are armed against man, when God is his enimie as at his commaundement the grasshoppers destroyed the lande.

Exod. 12. 39.

s When their enemies felt Gods plagues, his children by his providence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessity, but for satisfying of their lust.

x Which he confirmeth to the posteritie, in whome after a sort the dead liue and enjoy the promises.

y When the Egyptians lamented and were destroyed.

45 That they might ² keepe his statutes, & obserue his Lawes. Praise ye the Lord.

P S A L. CVL.

Euening.

1 The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust & repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And

after the manifold marvels of God wrought in their deliuerance forth of Egypt, & the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lorde.

Praise ² ye the Lord because he is good, for his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his praise?

3 Blessed are they that ^b keepe iudgemēt, and do righteousness at all times.

4 Remember me, O Lord, with ^γ ^c fauour of thy people: visite me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue ^d sinned with our fathers: we haue cōmitted iniquitie, & done wickedly.

7 Our fathers vnderstoode not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red Sea.

8 Neuertheles hee ^e saued them for his to the nūber of thine. ^d By earnest confession aswel of their owne, as of their fathers sinnes, they shewe ^γ they had hope ^γ God according to his promes would pity them. ^e The inestimable goodnes of God appeareth in this, that he woulde change the order of nature, rather thā his people should not be deliuered, although they were wicked.

Names

ende, why God preserveth his Church, because they shoulde worship, and call vpon him in this world.

a The Prophet exhorteth the people to praise God for his benefices past, that thereby their minds may be strenghtned against all present troubles and despaire.

b He sheweth that it is not ynough to praise God wth mouth, except the whole heart agree thereunto, and all our life bee thereunto framed.

c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued in-

Names sake, that he might make his power to be known.

9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wildernes.

10 And he saued them from the aduersaries hand, & deliuered them from the hand of the enemy.

11 * And the waters couered their oppressours: not one of them was left.

12 Then ^f beleued they his wordes, & sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his & counsell,

14 But lusted with concupiscence in the wildernes, and tempted God in the desert.

15 Then he gaue them their desire: but he sent ^h leannes into their soule.

16 They enuied Moses also in the tents, & Aaron the holy one of the Lord.

17 Therefore the earth opened and ⁱ swallowed vp Dathan, and couered the companie of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their ^k glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderous works in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had

Exod. 14. 27.

^f The wonderfull workes of God caused them to beleue for a time, and to praise him.

^g They would prevent his wisdom and providence.

^h The abundance that God gaue them, profited not, but made them pine away, because God cursed it.

ⁱ By the greatness of the punishment the braines of fence may be considered: for they that rise against Gods ministers, rebell against him.

^k He sheweth that all idolaters renounce god to be their glory, when in stead of him they worship any creature, much more wood, stone, metall or salues.

had ^l not Moses his chosen stande in the breach before him to turne away his wrath, least he should destroy *them*.

24 Also they contēded that ^mpleasant land, and beleued not his word,

25 But murmured in their tēts, & hearke-
ned not vnto the voyce of the Lord.

26 Therefore ⁿ he lifted vp his hand against them, to destroy them in the wildernes,

27 And to destroy their seede among the nations, and to scatter them throughout the countries.

28 They ioyned themselues also vnto ^oBaal-peor, and did eate the offrings of the ^p dead.

29 Thus they ^q prouoked *him* vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But ^r Phinehas stoode vp, and executed iudgement, and the plague was stayed.

31 ^{*} And it was ⁱ imputed vnto him for righteousnesse from generation to generation for euer.

32 They angered him also at the waters of ^{*}Meribah, so that ^t Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

^f This acte declared his liuely faith, and for his faiths sake was accepted. *Nomb. 20. 13. psal. 95. 8.* ^t If so notable a Prophet of God escape not punishment though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?

If Moses by his intercessiō had not obtained Gods fauour against their rebellions.

^m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
ⁿ That is, he sware. Some time also is meaneth to punish.

^o Which was the Idole of the Moabites.

^p Sacrifices offered to ^y dead idoles.

^q Signifying, that whatsoeuer man inuenereth of himself to serue God by, is detestable and prouoketh his anger.

^r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuēted gods wrath.

Nomb. 25. 12.

n He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word can not obtaine most small things.

x Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouer couer and hide our malice.

z Not that God is changeable in himselfe, but that then he seeth vs to repent, when he altereth his punishment, & forgiveth vs.

a Gather thy Church, which is dispersed, & giue vs constan-

cie vnder the crosse, that with one consent we may all praise thee.

36 And serued their idoles, which were their ruine.

37 Yea, they offered their ^usonnes, & their daughters vnto deuils,

38 And shed innocent blood, ^{eu}en the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stained with their owne workes, and went ^xa whoring with their owne inuentions.

40 Therefore was the wrath of the Lorde kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.

42 Their enemies also oppressed them, & they were humbled vnder their hand.

43 Many ^ya time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant toward them, and ^zrepented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lorde our God, and ^agather vs from among the heathen, that we may praise thine holy Name, and glorie in thy praise.

48 Blessed

48 Blessed be the Lorde God of Israel for euer and euer, and let al the people say, So be it. Praise ye the Lord.

P S A L. CVII. Morning.

1 The Prophete exhorteth all those that are redeemed by the Lord, and gathered unto him, to giue thanks 9 For this mercifull providence of God, governing all things as his good pleasure, 20 Sending good and euil, prosperitie or aduersitie to bring men unto him. 42 Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

PRaise a the Lord, because he is good: for his mercy endureth for euer.

2 Let them, ^b which haue bene redeemed of the Lord, shew howe he hath deliuered them from the hande of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the || South.

4 *V*When they wandered in the desert and wildernes out of the way, and found no citie to dwell in,

5 ^c Both hungry and thirstie, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse,

7 And led them soorth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and deliuer his, and also exhorteth them, that are deliuered, to be minded full of so great a benefite.

This notable

sentence was

in the begin-

ning vsed, as

the booke or re-

nour of the

song, which

was oftentimes

repeated.

b As this was

true in the

Iewes, so is

there none of

Gods elect, that

feele not his helpe in their

necessitie.

|| Or, from the

sea: meaning

the red sea, which

is on the South

part of the land.

c Hee sheweth

that there is

none affliction

so grievous,

out of which

God will not

22.day. P S A L. CVII.

filled the hungrie soule with goodnes.

10 They, that dwell in darkenes and in the shadow of death, being bound in misery and yron,

d Then the true way to obey God, is to follow his expresse commandement: also hereby all are exhorted to descend into themselves, for as much as none are punished, but for their sinnes.

e He sheweth that the cause why God doth punish vs extremely, is because we can be brought vnto him by none other meanes. f When there seemeth to mis indgement no recouerie, but all things are brought to despair, then God chiefly sheweth his mighty power.

g They that haue no feare of God, by his sharpe rods are brought to cal upon him, and so finde mercy. h By healing them he declareth his good will towards them. i Meaning, their diseases, which had almost brought them to the graue and corruption.

11 Because they^d rebelled against ^f words of the Lord, and despised the counsell of the most High,

12 When he humbled their heart with heauines, then they fell downe and there was no helper.

13 Then they^e cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

14 Hee brought them out of darkenes, and out of the shadowe of death, and brake their bandes asunder.

15 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

16 For he hath broken the^f gates of brasse, and brast the barres of yron asunder.

17 g Fooles by reason of their transgression and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, & they are brought to deaths doore.

19 Then they crye vnto the Lorde in their trouble, and hee deliuereth them from their distresse.

20 h He sendeth his worde & healeth them, and deliuereth them from theirⁱ graues.

21 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of ^k praise, and declare his workes with reioycing.

23 They that go downe to the ^l sea in ships, and occupie by the great waters,

24 They see the workes of the Lorde, and his wonders in the deepe.

25 For hee commaundeth and rayseth the stormie winde, and it listeth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule ^m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their ^a cunning is gone.

28 Then they crie vnto the Lorde in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are ^o quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.

31 Let them *therefore* confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the ^p Congregation of the people, and praise him in the assemblie of the Elders.

33 Hee turneth the floods into a wildernes, and the springs of waters into drienesse,

34 And a fruitfull lande into || barrennes for the wickednesse of them that dwell therein.

benefite ought not onely to be considered particularly, but magnified in all places and assemblies. || *Or, salues.*

^k Praise and confession of Gods benefites are the true sacrifices of the godly.

^l Hee sheweth by the sea what care God hath over man, for in that that he deliuereth them from the great dangers of the sea, hee deliuereth them, as it were from a thousand deaths.

^m Their feare and danger is so great.

ⁿ When their arte & meanes faile them, they are compelled to confesse that onely Gods providence doeth preserve them.

^o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frozen.

^p This great

q For the loue
that he bea-
reth to his
Church he cha-
geth the order
of nature for
their commo-
ditie.

r Continall
increase and
yereley.

f As God by his
providence
doth exalt men,
so doth hee also
humble them
by afflictions,
to know them-
selues.

t For their
wickednes and
tyranny he cau-
seth the peo-
ple and subiects
to contemne
them.

u They, whose
faith is light-
ned by Gods
spirite, shall reioyce to see Gods iudgements against the wicked
and vngodly.

35 Againe hee turneth the wilderness into
pooles of water, and the drie land into water
springs.

36 And there hee placeth the hungry, and
they builde a citie to dwell in,

37 And sow the fields, and plant vineyards,
which bring forth fruitfull increase.

38 For hee blesteth them, and they multi-
plie exceedingly, and hee diminisheth not
their cattell.

39 Againe men are diminished, & brought
low by oppression, euil and sorow.

40 Hee powreth contempt vpon princes,
and causeth them to erre in desert places
out of the way.

41 Yet he raiseth vp the poore out of misfe-
rie, and maketh him families like a flocke of
sheepe.

42 The righteous shall see it, and reioyce,
and all iniquitie shall stop her mouth.

43 Who is wise that hee may obserue these
things? for they shall vnderstand the louing
kindenesse of the Lord.

reioyce to see Gods iudgements against the wicked
and vngodly.

P S A L. C V I I I. Euening.

This Psalme is composed of two other Psalms
before, the seven and fiftieth and the sixtieth.
The matter here conteyned is, 1 That Da-
uid giueth himselfe with heart and voyce to
praise the Lord, 7 And assereth himselfe of
the promises of God concerning his kingdome &
ouer Israel, and his power against other nations:
11 VVho though hee seeme to forsake us for a
time, yet he alone wil in the end cast downe our
enemies.

A song,

A song, or Psalme of David.

O God, mine heart is prepared, so is my tongue: I will sing and giue praise.

Awake viole and harpe: I will awake early.

I will praise thee, O Lorde, among the people, and I wil sing vnto thee among the nations.

For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

That thy beloued may bee deliuered: helpe with thy right hande and heare me.

God hath spoken in his holines: therefore I will reioyce, I shall denide Shechem and measure the valley of Succoth.

Gilead shalbe mine, and Manasseh shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my lawgiuer.

Mosab shalbe my washpot: ouer Edom wil I cast out my shoe: vpon Palestina will I triumphe.

Who wil leade me into the strong citie? who will bring me vnto Edom?

Wilt not thou, O God, which hadest forsaken vs, and didst not goe forth, O God, with our armies?

Giue vs helpe against trouble: for vaine is the helpe of man.

Through God we shall do valiantly: for he shall tread downe our enemies.

spoken to Samuel concerning me, so will hee shewe himselfe constant, and holy in his promes, so that these nations following shall be subiect vnto mee. *Psalme 40. 8.* From the sixt verse of this Psalme vnto the last, reade the exposition in the lx. Psalme and 5. verse.

a This earnest affection declareth that he is free from hypocrisie, & that sluggishnes stayeth him not. Or, my glorie, because it chiefly setteth forth the glory of God.

b Hee prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodness of God.

c Let all the world see thy iudgements, in that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefices maketh vs partakers of his mercies, he demonstreth vs to be earnest in prayer to desire him to continue and finish his graces.

e As hee hath

1 David being falsely accused by flatterers unto Saul, prayeth God to helpe him and to destroye his enemies. 2 And vnder them he speaketh of Iudas the traitour unto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the work to be of God. 30 Then doeth he promise to giue praises vnto God.

¶ To him that excelleth. A Psalme of David.

Holde not thy tongue, O GOD of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed mee about also with wordes of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be fewe, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widowe.

10 Let his children bee vagabunds and begge and seeke bread, comming out of their places destroyed.

a Though all the world condemne me, yet thou wilt approve mine innocencie, and that is a sufficient praise to me.

b To declare that I had none other refuge, but thee, in whom my conscience was at rest.

c Whether it were Doeg or Saul, or some familiar friende that had betrayed him, he prayeth not of private affection, but moued by Gods spirit, that God would take vengeance vpon him.

d As to the elect all things turne to their

profite: so to the reprobate euen those things, that are good, turne to their damnation. e This was chisly accomplished in Iudas, Act. 1. 20.

11 Let ^f the extortioner catche all that he hath, and let the strangers spoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to shew mercy vpon his fatherles children.

13 Let his pokertie be destroyed, *and* in the generation following let their name be put out.

14 ^s Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 *But* let them alway be before the Lord, that he may cut off their memorial from the earth.

16 Because ^h hee remembred not to shewe mercy, but persecuted the afflicted & poore man, and the sorowful hearted to slay him.

17 As he loued cursing, ⁱ so shal it come vnto him, *and* as he loued not blessing, so shal it be farre from him.

18 As he clothed himselfe with cursing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shal be alway girded.

20 Let this be the reward of mine aduersarie ^k from the Lord, and of them, that speake euil against my soule.

21 But thou, O Lorde my God, deale with me according vnto thy ^l Name: deliuer me, (for thy mercy is good)

^f He declareth that the curſe of God lyeth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement deprived of all.

^g Thus puniſheth the Lord to the third & fourth generation the wickednes of the parentes in their wicked children.

^h Hee ſheweth that God accuſtomeſh to plague them after a ſtrange ſort, that ſhew themſelues cruel toward other.

ⁱ Thus giueth the Lord to euery man the thing, wherein hee delireth, that the reprobate cannot accuſe God of wrong, when they are giuen

vp to their luſtes and reprobate mindes. ^k For being deſtitute of mans helpe, hee fully truſted in the Lorde, that hee woulde deliuer him. ^l As thou art named mercifull, gracious and long ſuffering, ſo ſhewe thy ſelfe in effect.

m Meaning,
that he hath
no stay nor as-
surance in this
world.

n For hunger,
that came of
sorowe, he was
leane, and his
naturall moi-
sture failed
him.

o The more
griuous that
Satan assayed
him, the more
earnest and in-
stant was he in
prayer.

p They shall
gaine nothing
by cursing me.

q Not only in
confessing it se-
cretly in my
selfe, but also
in declaring it
before all the
Congregation.

r Hereby he
sheweth that hee had not to doe with them that were of litle power,
but with the iudges and princes of the world.

22 Because I am poore and needy, & mine
heart is wounded within mee.

23 I depart like the shadow that declineth,
and am shaken off as the grasshopper.

24 My knees are weake through fasting, &
my flesh hath lost all fatnes.

25 I became also a rebuke vnto them: they
that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: o saue mee
according to thy mercy,

27 And they shall knowe, that this is thine
hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse:
they shall arise and be confounded, but thy
servant shall reioyce.

29 Let mine aduersaries be clothed with
shame, and let them couer themselves with
their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord great-
ly with my mouth, and praise him among
the multitude.

31 For hee will stand at the right hande of
the poore, to saue him from them that
would condemne his soule.

P S A L. CX. Morning.

1 Dauid prophesieth of the power and euerla-
sting kingdome giuen to Christ, 4 And of his
Priesthood, which should put an ende to the
Priesthood of Levi.

A Psalm of Dauid.

a Iesus Christ
in the two and
twentie of
Matthew vers.

44 giuerth the interpretation hereof, and sheweth that this cannot
properly be applied vnto Dauid, but to himselfe.

enemies

enemies thy footestool.

2 The Lord shall send the rod of thy power out of ^b Zion: be thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling ^c Thine armie in holy beautie: the youth of thy wombe shall be as the morning dewe.

4 The Lorde sware and will not repent, Thou art a Priest for euer after the order of ^d Melchi-zedec.

5 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

6 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countries.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp ^h his head.

the effect can not be accomplished in any King, saue onely in Christ, Hebrew. 7.26. ^e No power shall be able to resist him. ^f Under this similitude of a captaine, that is so greedy to destroy his enemies, that he will not scarce drinke by the way, hee sheweth howe God will destroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his merciful workes toward his Church, 10 And declar-eth wherein true wisdoms and right know-ledge consisteth.

¶ Praise yet the Lorde.

I will ^a praise the Lorde with my whole heart in the assemblie and Congregation of the iust.

2 The workes of the Lord are ^b great, and that consecrateth him selfe wholly and onely vnto God. ^b He sheweth that Gods workes are a sufficient cause, wherefore wee should praise him, but chiefly his benificences towards his Church.

ought

^b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his worde.

^c By thy word thy people shall be assembled into thy church whose increase shall be so abundant and wonderfull, as the drops of the dew.

^d As Melchi-zedec the figure of Christ, was both King and Priest: so

^a The Prophet declareth that he will praise God both priuately & openly, and that from the heart, as he

23.day. PSAL. CXII.

^e God hath gi-
uen to his peo-
ple all that was
necessarie for
them, and will
dow still euen
for his con-
tants sake, and
in this sense ^g
Ebrew word is
take, Pro. 30.8.
& 31.15.

^h Or, pray, and
foure.

^d As God pro-
mised to take
the care of his
Church: so in
effect doeth he
declare himself
iust and true in
the governmēt
of the same.

^e They only are
wise, that feare
God, and none
haue vnder-
standing, but
they that obey
his word.

^f To wit, his
cōmandementa
as verse 7.

ought to be sought out of all them that
loue them.

3 His worke is beautifull and glorious, and
his righteousnes endureth for euer.

4 He hath made his wonderfull workes to
be had in remembrance: the Lord is merci-
full and full of compassion.

5 He hath giuen ^a a || portion vnto them
that feare him: he will euer be mindfull of
his couenant.

6 He hath shewed to his people the power
of his workes in giuing vnto them the he-
ritage of the heathen.

7 The ^d workes of his hands are truth &
iudgement: all his statutes are true.

8 They are stablished for euer and euer,
and are done in truth and equitie.

9 He sent redemption vnto his people: he
hath commanded his couenant for euer: ho-
ly and fearefull is his Name.

10 ^e The beginning of wisdome is ^f feare
of the Lorde: all they that obserue ^h them,
haue good vnderstanding: his praise endu-
reth for euer.

PSAL. CXII.

1 He praiseth the felicitie of them that feare God,
10 And condemneth the cursed state of the
contemners of God.

¶ Praise ye the Lord.

^a He meaneth
that reuerent
feare, which is
in the children
of God, which
causeth them to
delite only in ^g
word of God.

^b The godly shal haue abundance, and contentment, because their
heart is satisfied in God onely.

Blessed is the man, that ^a feareth the
Lord, and deliteth greatly in his comman-
dements.

2 His seede shalbe mightie vpon earth: the
generation of the righteous shall be blessed.

3 ^b Riches & treasures shall be in his house,

and

PSAL. CXIII. 33. day.

and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: *he is mercifull and full of compassion & righteous.*

5 A good man is mercifull and lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall be had in euermore remembrance.

7 He will not be afrayed of euill tidings: for his heart is fixed, and beleueth in the Lorde.

8 His heart is established: therefore he will not feare, vntill he see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory.

10 The wicked shall see it and be angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

11 The desire of the poore requireth, & as his power is able, he shall cause the wicked to dye for enuy.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence, 7 In that that contrary to the course of nature he worketh in his Church.

¶ Praise ye the Lorde.

PRAISE, O ye seruants of the Lord, a praise the name of the Lord.

2 Blessed be the Name of the Lorde from hencefoorth and for euer.

3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

c The faithful in all their aduersities know that all shall go well with them for God will be mercifull & iust.

d He sheweth what is the fruite of mercie: to lende freely and not for gaine, and so to measure his doings, that he may be able to helpe where need requireth, and not to bestowe all on him selfe.

e The godly pinche not aiggardly, but distribute liberally, as the necessitie of the poore requireth, & as his power is able.

f His power and prosperous estate.

g The blessings of God vpon his children shall cause the wicked to dye for enuy.

a By this often repetition he stirreth vp our cold dulnes to praise God, seeing his workes are so wonderful, & that we are created for the same cause.

4 The

a If Gods glory
shine through
all the world, &
therefore of
all ought to be
praised, what
great condem-
nation were it
to his people,
among whom
chiefly it shi-
neth, if they
should not ear-
nestly extoll
his Name?

c By preferring
the poore to
high honour, &
giving the barren children, he sheweth

God worketh
not onely in his Church by ordinary meanes, but also by miracles.

4 The Lord is high above all nations, and his glory above the heavens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth him selfe to behold things in the heauen and in the earth.

7 He raiseth the needie out of the dust, & lifteth vp the poore out of the dung.

8 That he may set him with the princes, even with the princes of his people.

9 He maketh the barren woman to dwell with a familie, and a ioyfull mother of children. Praise ye the Lord.

PSAL. CXVIII.

Eucning.

1 Howe the Israelites were deliuered forth of Egypt, and of the wonderfull miracles, that God wrought at that time. Which put vs in remembrance of Gods great mercie towards his Church, who, when the course of nature faileth, preserveth his miraculously.

Exod. vj. 5.
a That is, from
the that were
of a strange
language.

b The whole
people were
witnesses of
his holy Maie-
stie, in adop-
ting them, and
of his mightie
power in deli-
vering them.

c Seeing that
these dead

creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.

When * Israel went out of Egypt, and the house of Iaakob from the barbarous people,

2 Iudah was his sanctification, and Israel his dominion.

3 The Sea sawe it and fled: Iorden was turned backe.

4 The mountaines leaped like rams, and the hilles as lambs.

5 What ailed thee, O Sea, y thou fleddest? O Iorden, why wast thou turned backe?

6 Ye mountaines, why leaped ye like rams,

and ye hilles as lambes?

7 The ^d earth trembled at the presence of the Lorde, at the presence of the God of Iacob,

8 Which ^e turneth the rocke into water-poolles, & the flint into a fountaine of water.

9 That is, caused miraculously water to come out most abundance; Exod. 17.6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their need, seeing that he hath adopted and receiued them to his fauour, 18 Promising finally that they will not be unmindefull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not ^a vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie and for thy truthes sake.

2 Wherefore shal the heathen say, ^b Where is now their God?

3 But our God is in heauen: he doth whatsoever he ^a will.

4 Their idoles are ^d siluer and golde, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares & heare not: they haue

thinke there is no God. c No impedimenta can let his worke, but he vseth euen the impediments to serue his will. d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.

d Ought then his people to be insensible, when they see his power and maiestie of the rocke in

a Because God promised to deliuer them, not for their sakes, but for his Name, Isa.

48.11, therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promises, as they imagine, they

13. day. PSAL. CXV.

a He sheweth
what great va-
nitie it is to
take helpe of
them, which
not onely haue
no helpe in the,
but lacke sense
and reason.
f As much with-
out sense as
blockes and
stones.
g For thei were
appointed by
God as instru-
mers & teachers
of faith and re-
ligion for o-
thers to folow.
h That is, he
will continue
his graces to-
wards his
people.
i And therefore
doeth still go-
uerne and con-
tinue all things
therein.
k And they de-
clare ynough
his sufficiencie,
so that the
world serueth
him nothing,
but to shewe
his fatherly
care toward
men. l Though the dead set forth Gods glory, yet he meaneth here,
that they praise him not in his Church and Congregation.

noscs and smell not. *Sundme*
7 They haue ^e hands and touch not: they
haue feete and walke not: neyther make
they a sound with their throte.
8 They that make them are ^flike vnto
them: *for* all that trust in them.
9 O Israel, trust thou in the Lorde: for he
is their helpe and their shield.
10 O house of Aaron, trust ye in the Lord:
for he is their helpe and their shield.
11 Ye that feare the Lord, trust in ^y Lord:
for he is their helper and their shield.
12 The Lord hath bene mindfull of vs: hee
will blesse, he ^h wil blesse the house of Israel,
he will blesse the house of Aaron.
13 He wil blesse them that feare the Lord,
both small and great.
14 The Lord will increase *his graces* toward
you, *euen* towarde you and towarde your
children.
15 Ye are blessed of the Lord, which ⁱ made
the heauen and the earth,
16 The ^k heauens, *euen* the heauens *are* the
Lordes: but he hath giuen the earth to the
sonnes of men.
17 The dead praise not the Lord, neyther
any that ^l goe downe into the place of
silence.
18 But we will praise the Lord from hence-
foorth and for euer. Praise ye the Lord.

PSAL. CXVI. Morning.

1 David being in great danger of Saul in the de-
sert of Maon, perceiving the great and inesti-
mable love of God towards him, magnifieth
such

such great mercies, 13 And protesteth that
he will be thankfull for the same.

1 Loue the Lorde, because he hath heard
my voyce and my prayers.

2 For he hath inclined his eare vnto me,
when I did call vpon him^b in my dayes.

3 When the snares of death compassed me,
and the griefes of the graue caught me:
when I found trouble and sorowe,

4 Then I called vpon the Name of the
Lorde, saying, I beseech thee, O Lord, deliuer
my soule.

5 The Lord is mercifull & righteous, and
our God is full of compassion.

6 The Lord preserveth the simple: I was
in miserie and he saued me.

7 Returne vnto thy rest, O^d my soule:
for the Lorde hath bene beneficiall vnto
thee,

8 Because thou hast deliuered my soule
from death, mine eyes from teares, and my
feete from falling.

9 I shall walke before the Lorde in the
lande of the liuing.

10 I beleeued, therefore did I speake: for
I was sore troubled.

11 I said in my feare, All men are lyers.

12 What shall I render vnto the Lord for
all his benefites toward me?

13 I will take the cup of saluation, and
call vpon the Name of the Lord.

and saue my life. If I felt all these things, and therefore was moued
by faith to confesse them, 2 Cor. 4. 13. 5 In my great distresse I
thought God would not regarde man, which is but lyes and vanitie,
yet I ouercame this temptation, and felt the contrary. h In the Law
they vsed to make a banker, when they gaue solemne thanks to
God, and to take the cuppe and drinke in signe of thanksgiuing.

14 I will

a He praui-
teth that
no pleasure
is so great, as
to feele Gods
help in our ne-
cessity, neither
that any thing
more stirreth
vp our loue
toward him.

b That is, in a
conuenient time
to seeke helpe,
which was when
he was in di-
stress.

c He sheweth
soorth the fruit
of his loue in
calling vpon
him, confessing
him to be iust
and mercifull,
and to helpe
them that are
destitute of aid
and counsell.

d Which wast
vquieted be-
fore, now rest
vpon the Lorde
for he hath bin
beneficiall to-
wards thee.

e The Lord wil
preserue me,

24. day. P S A L. CXVII. CXVIII.

14 I will pay my vowes vnto the Lord, *even* now in the presence of all his people.

15 Pretious in the sight of the Lorde is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, *and* the sonne of thine hand-maid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my ^k vowes vnto the Lorde, *even* now in the presence of all his people,

19 In the courts of the Lords house, *even* in the middes of thee, O Ierusalem. Praise ye the Lord.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes, the promise of life euermlasting by Iesus Christ.

Rom. 15. 11.

2 That is, the most certaine and continuall testimonies of his Fatherly grace.

ALl^{*} nations, praise ye the Lorde: all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the ^a trueth of the Lord *endureth* for euer. Praise ye the Lord.

PSAL. CXVIII.

1 David reiected of Saul & of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankesfull. And vnder his person in all this was Christ liuely set forth, who shoulde be of his people reiected.

Praise ye the Lorde, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercie *endureth* toward his afflicted Church, the Prophet doeth not onely him selfe thanke God, but exhorteth all the people to do the same.

reth for euer.

3 Let the house of Aaron nowe saye, That his mercy *endureth* for euer.

4 Let them, that feare the Lord, nowe say, That his mercie *endureth* for euer.

5 I called vpon the Lord in ^b trouble, and the Lord heard me, and *set me* at large.

6 The Lord *is* with me: therefore I will not feare what ^c man can do vnto me.

7 The Lorde *is* with me among them that helpe me: therefore shal I see *my desire* vpon mine enemies.

8 It is better to trust in the Lorde, then to haue confidence ^d in man.

9 It is better to trust in the Lorde, then to haue confidence in princes.

10 All nations haue compassed mee: but in the Name of the Lorde shal I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shal destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shal destroy them.

13 ^e Thou hast thrust fore at me, y I might fall: but the Lord hath holpen me.

14 The Lord *is* my strength and ^f song: for he hath bene my deliuerance.

15 The ^g voyce of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hande of the Lord is exalted:

of Gods fauour: therefore he will prayse him. ^g He promiseth both to render graces himselfe, and to cause others to do the same, because that in his person the Church was restored.

^b We are here taught, that the more that troubles oppress vs, the more ought we to be instant in prayer.

^c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not but god would mainteine him, because he had placed him.

^d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to ^y kingdom, and therefore he put his trust in God and obtained.

^e He noteth Saul his chiefe enemy.

^f In ^y he was deliuered, it came not of himselfe, nor of the power of man, but onely

^g He promiseth both to render graces himselfe, and to cause others to do the same, because that in his person the Church was restored.

h So that all,
are both farre
and neere, may
see his mightie
power.

1 He willett
the doores of
the Tabernacle
to be opened,
that he may de-
clare his thank-
full minde.

*Iſa. 28. 16. mat.
21. 42. alſ. 4. 11.
rom. 9. 33. 1. pet.
2. 6. 7.*

k Though Saul
and the chiefe
powers refused
me to be King,
yet God hath
preferred me
aboue them al.
l Wherin God
hath ſhewed
chiefly his mer-
cie, by appoynt-
ing me King, &
deliuering his
Church.

m The people
pray for the
proſperitie of
Dauids king-
dome, who was
the figure of
Chriſt.

n Which are
the prieſts and
haue the charge
thereof, as Nom. 6. 23.

o Because he hath restored vs
from darkenes to light, we wil offer ſacrifices and prayles vnto him.

h the right hand of the Lorde hath done va-
liantly.

17 I ſhall not die, but liue, and declare the
workes of the Lorde.

18 The Lorde hath chaſtened me fore, but
he hath not deliuered me to death.

19 Open ye vnto mee the gates of righte-
ouſnes, that I may goe into them, and prayſe
the Lorde.

20 This is the gate of the Lorde: the righte-
ous ſhal enter into it.

21 I will prayſe thee: for thou haſt heard
me, and haſt bene my deliuerance.

22 *The ſtone, which the builders ^hrefuſed,
is the head of the corner.

23 This was the Lords doing, and it is mar-
ueylous in our eyes.

24 This is the ¹ daye, which the Lorde hath
made: let vs reioyce and be glad in it.

25 mO Lord, I pray thee, ſaue now: O Lord,
I pray thee now giue proſperitie.

26 Bleſſed be he, that commeth in the name
of the Lorde: ⁿ we haue bleſſed you out of
the houſe of the Lorde.

27 The Lorde is mightie, and hath giuen vs
^o light: binde the ſacrifice with cordes vnto
the hornes of the altar.

28 Thou art my God, and I wil praife thee,
euē my God: therefore I wil exalt thee.

29 Prayſe ye the Lorde, becauſe he is good:
for his mercie *endureth* for euer.

P S A L. CXIX.

Euening.

1 The Prophet exhorteth the children of God to
frame their liues according to his holie wordes.

123 Also he sheweth wherein the true service of God standeth: that is, when we serve him according to his words, and not after our owne fantasies.

A L E P H.

Blessed are ^a those that are vpright in their way, and walke in the Lawe of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surelſy they worke ^b none iniquitie, that walke in his wayes.

4 Thou haſt comanded to keepe thy precepts diligently.

5 ^c Oh that my wayes were directed to keepe thy ſtatutes.

6 Then ſhould I not be confounded, when I haue reſpect vnto all thy comandements.

7 I wil praiſe thee with an vpright ^d heart, when I ſhall learne the ^e iudgements of thy righteousnes.

8 I will keepe thy ſtatutes: forſake me not ſouerlong.

God to reforme it, that his life may be conformable to Gods worde. ^d For true religion ſtadeth in ſeruing God without hypocriſie. ^e That is, thy precepts, which conteine perſite righteousnes. ^f He reſuſeth not to be tryed by tentations, but he ſeareth to ſaynt, if God ſuccour not his infirmitie in time.

B E T H.

9 Wherewith ſhall a ^a yong man redreſſe his wayes? in taking heede ^b thereto according to thy worde.

10 With my whole heart haue I ſought thee: let me not wander from thy commandements.

T A

11 I haue

^a Here they are not called bleſſed, which thinke themſelues wiſe in their owne iudgement, nor which imagine to themſelues a certaine holines, but they whole conuerſation is without hypocriſie.

^b For they are ruled by Gods Spirit and embrace no doctrine but his.

^c Dauid acknowledgeth his imperfeci-
on, deſiring

^a Becauſe youth is moſt giuen to licen-
tiousnes, he chiefly war-
neth them to frame their
liues betime to
Gods word.

a If gods word
be grauen in
our hearts, we
shalbe more a-
ble to resist the
assaults of Sa-
tan: and there-
fore the Pro-
phet desireth
God to instruct
him daily more
and more
therein.

c The Prophet
doth not boast
of his vertues, but setteth forth an example for others to follow Gods
worde, and leaue worldly vanities.

11 I haue ^b hid thy promes in mine heart,
that I might not sinne against thee.

12 Blessed art thou, O Lord: teache me thy
statutes.

13 With my lippes haue I declared all the
iudgements of thy mouth.

14 I haue had as great ^c delight in the way
of thy testimonies, as in all riches.

15 I wil meditate in thy precepts, and con-
sider thy wayes.

16 I will delite in thy statutes, & I will not
forget thy worde.

G I M E L.

a He sheweth
that we ought
not to desire to
liue but to
serue God, and
that we cannot
serue him a-
right, except he
open our eyes
and mindes.

b Seeing mans
life in this
worlde is but a
passage, what
should become
of him, if thy
word were not
his guide?

c In all ages
thou hast pla-
gued all such,
which malici-
ously and con-
temptuously depart from thy trueth.

d When the powers of the
world gaue false sentence against me, thy worde was a guide & coun-
seller to teach me what to do, and to comfort me.

17 Be beneficiall vnto thy seruant, *that* I
may ^a liue and keepe thy word.

18 Open mine eies, that I may see the won-
ders of thy Law.

19 I am ^a ^b stranger vpon earth: hide not
thy commandements from me.

20 Mine heart breaketh for the desire to
thy iudgements alway.

21 Thou ^c hast destroyed the proude: cur-
sed are they that do erre from thy comman-
dements.

22 Remoue from me shame and contempt:
for I haue kept thy testimonies.

23 ^d Princes also did sit, *and* speake against
me: *but* thy seruant did meditate in thy sta-
tutes.

24 Also thy testimonies *are* my delite, *and*
my counsellors.

D A L E T H.

35 My soule cleaueth to the ^adust: quicken me according to thy word.

36 I haue ^bdeclared my wayes, and thou heardest me: teach me thy statutes.

37 Make me to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.

38 My soule melteth for heavines: raise me vp according vnto thy ^cworde.

39 Take from mee the ^dway of lying, and graunt me graciously thy Law.

40 I haue chosen the way of trueth, & thy iudgements haue I layde *before me.*

41 I haue cleaued to thy testimonies, O Lord: confound me not.

42 I will runne the way of thy commandments, whē thou ^eshalt enlarge mine heart,

vanitie, and taught to obey thy wil. ^e By this he sheweth that we can neyther chuse good, cleaue to Gods worde, nor runne forward in his way, except he make our heartes large to receiue his grace, and willing to obey.

H E.

Morning.

33 ^TEACH ^ame, O Lord, the way of thy statutes, and I will keepe it vnto the end.

34 Giue me vnderstanding, & I will keepe thy Lawe: yea, I wil keepe it with *my* whole ^bheart.

35 Direct mee in the path of thy commandments: for therein is my delite.

36 Incline mine heart vnto thy testimonies, and not to ^ccouetousnes.

37 Turne away mine ^deyes from regarding vanitie, and quicken me in thy way.

38 Stablishe thy promes to thy seruant, because that couetousnes is the roote of all euil. ^d Meaning all his senses.

^a That is, it is almost brought to the grane, & without thy worde I can not liue.

^b I haue confessed mine offences, & now depend wholly on thee.

^c If God did not maintaine vs by his word, our life would drop away like water.

^d Instruct mee in thy worde, whereby my minde may be purged from

^a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.

^b Not onely in outward conuersation, but also with inward affection.

^c Hereby meaning all other vices, because

cause he feareth thee. I A C

e Let me not
fall to thy dis-
honour, but let
mine heart still
delite in thy
gracious worde.
ro the ende.

39 Take away e my rebuke that I feare: for
thy iudgements are good.

40 Beholde, I desire thy commandements:
f quicken me in thy righteousnes.

f Gine me strength to continue in thy worde euer
to the ende.

V A V.

a He sheweth
that gods mer-
cie and loue is
y first cause of
our saluation.

b By trusting
in Gods worde
he assureth him
selfe to be able
to confute the
flanders of
his aduersaries

c They that
simply walke
after Gods
word, haue no
lets to iatagle
them, where as
they that do
contrarie, are
euer in nets &
shares.

d He sheweth
that the chil-
dren of God ought not to suffer their Fathers glory to be obscured by
the vayne pompe of princes.

41 And let thy a loving kindnes come vnto
me, O Lorde, and thy saluation according to
thy promes.

42 So shall I b make answeere vnto my blas-
phemers: for I trust in thy worde.

43 And take not the word of trueth vtterly
out of my mouth: for I wayte for thy iudge-
ments.

44 So shal I alway keepe thy Lawe for euer
and euer.

45 And I wil e walke at libertie: for I seeke
thy precepts.

46 I will speake also of thy testimonies be-
fore d Kings, and will not be ashamed.

47 And my delite shall be in thy comman-
dements, which I haue loued.

48 Mine handes also will I lift vp vnto thy
commandements, which I haue loued, and I
wil meditate in thy statutes.

Z A I N.

a Though he
seele Gods
hand stil to lye
vpon him, yet
he reffresh on
his promes and comforteth himselfe therein.

49 Remember a the promes made to thy
seruant, wherein thou hast caused mee to
trust.

50 It is my comfort in my trouble: for thy
promes

promes hath quickened me.

51 The ^b proude haue had me exceedingly in derision: yet haue I not declined from thy Lawe.

52 I remembred thy ^c iudgements of olde, O Lord, and haue bene comforted.

53 ^d Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my ^e pilgrimage.

55 I haue remembred thy Name, O Lorde, in the ^f night, and haue kept thy Law.

56 ^g This I had because I kept thy precepts.

to thy glorie, and indignation against the wicked. ^e In the course of this life and sorowfull exile. ^f Euen when other sleepe. ^g That is, all these benefites.

C H E T H.

57 O Lord, *that art* my ^a portion, I haue determined to keepe thy wordes.

58 I made my supplication in thy presence with *my* whole heart: be merciful vnto mee according to thy promes.

59 I haue considered my ^b wayes, and turned my feete into thy testimonies:

60 I made haste and delayed not to keepe thy commandements.

61 The bands of the wicked haue ^c robbed me: *but* I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am ^d companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: ^e teach me thy statutes.

^e For the knowledge of Gods word is a singular token of his fauour.

^b Meaning the wicked, which cōtinue Gods worde, and treade his religion vnder foote.

^c That is, the examples, whereby thou declarest thy selfe to bee iudge of the worlde.

^d That is, a vehement zeale

^e In the course

^a I am persuaded, that so keepe thy Law is an heritage and great gaine for me.

^b He sheweth that none can imbrace the worde of God, except he consider his owne imperfections and wayes.

^c They haue gone about to drawe me into their cōpany.

^d Not onely in mutual cōsent, but also with ayde and succour.

T E T H.

^a Having promed by experience that God was true in his promises, he desireth that he would increase in him knowledge & iudgement.

^b So Ieremie sayth, that before the Lords touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

^c Their heart is indurate and hardened, puffd vp with prosperitie and vayne estimation of themselves. ^d He confesseth that before that he was chastened, hee was rebellious, as man by nature is.

65 O Lord, thou hast delt ^a graciously with thy seruant according vnto thy worde.

66 Teache me good iudgement and knowledge: for I haue beleueed thy commandments.

67 Before I was ^b afflicted, I went astraye: but now I keepe thy worde.

68 Thou art good and gracious: teache me thy statutes.

69 The proude haue imagined a lie against mee: *but* I will keepe thy preceptes with *my* whole heart.

70 ^c Their heart is fat as grease: *but* my delite is in thy Law.

71 It is ^d good for me that I haue bene afflicted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto me, then thousands of golde and siluer.

I O D.

Euening.

^a Because God leaueth not his worke, that he hath begun, he desireth a new grace: that is, that he would continue his mercies.

^b When God sheweth his grace toward any, he testifieth to others that he sayleth not them that trust in him.

73 ^THine handes haue ^a made mee and fashioned mee: giue mee vnderstanding *therefore*, that I may learne thy commandments.

74 So they that ^b feare thee, seeing me shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, & that thou hast afflicted me ^c iustly.

76 I praye thee that thy mercie may comfort mee according to thy promises vnto thy seruant.

77 Let thy tender mercies come vnto mee,

that

that I may ^c liue: for thy Lawe is my delite.

78 Let the proud be ashamed: for they haue dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee ^d turne vnto me, and they that ^e know thy testimonies.

80 Let mine heart bee vpriight in thy statutes, that I be not ashamed.

be no true feare of God without the knowledge of his worde,

C A P H.

81 My soule ^a fainteth for thy saluation: yet I waite for thy worde.

82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?

83 For I am like a ^b bottel in the smoke: yet doe I not forget thy statutes.

84 How many are the ^c daies of thy seruāt? when wilt thou execute iudgemēt on them that persecute me?

85 The proude haue ^d digged pittes for me, which is not after thy Lawe.

86 All thy commandements are true: they persecute me falsly: ^e helpe me.

87 They had almost consumed ^f me vpon the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

himselfe, that God wil deliuer his, and destroy such as vnjustly persecute them. ^f Finding no helpe in earth, he listeth vp his eyes to heauē.

L A M E D.

89 O Lorde, thy worde endureth for euer in ^a heauen.

90 Thy trueth is from generation to generation: thou hast laid the foundation of the things in this worlde, he sheweth that it abideth in heauen, & therefore is immutable.

^c He declared that when he felt not Gods mercies, hee was as dead.

^d That is, bee comforted by mine example.

^e Hee sheweth that there can

^a Though my strength faile

me, yet my sorrow

groweth and sigheth, resting

still in thy word

^b Like a skinned bottel or bladder that is patched in the

smoke.

^c How long wilt thou afflict thy

seruant?

^d They haue not onely oppressed me vio-

lently, but also craftily con-

spired against me.

^e He assureth

^a Because none should esteeme

Gods word according to the

chaunges of

earth,

b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vnderchangeable.
c He proueth by effect, that hee is Gods childe, because he seeketh to vnderstande his word: it hath an ende

earth, and it abideth.

91 They ^b continue *euē* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy Lawe had bene my delite, I should now haue perished in mine afflictio.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am ^c thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: *but* I wil consider thy testimonies.

96 I ^d haue seene an ende of all perfection: *but* thy commandement *is* exceeding large.

^d There is nothing so perfect in earth, but onely Gods worde lasteth for euer.

M E M.

97 Oh how loue I thy lawe! ^a it is my meditation continually.

98 By thy commādements thou hast made me wiser then mine enemies: for they are euer with me.

99. I haue had more ^b vnderstanding then all my teachers: for thy testimonies *are* my meditation.

100 I vnderstoode more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy worde.

102 I haue not declined from thy iudgements: for ^c thou didest teach me.

103 How sweete are thy promises vnto my mouth! *yea*, more thē hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshoode.

^c So then of our selues we cā do nothing: *but* when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

105 **Thy** worde ^a is a ^b lanterne vnto my

secte, and a light vnto my path.

106 I haue ^b sworne & wil performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy worde.

108 O Lord, I beseech thee accept ^y ^c free offerings of my mouth, and teach mee thy iudgements.

109 My ^d soule is continually in mine hand: yet doe I not forget thy Lawe.

110 The wicked haue laide a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an ^e heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfil thy statutes alway, *euen vnto the ende.*

^d That is, I am in continuall danger of my life, ^e worldly things, but made thy word mine inheritance.

S A M E C H.

113 I hate ^a vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shilde, and I trust in thy worde.

115 ^b Away from me, ye wicked: for I will keepe the commaundements of my God.

116 Stablish me according to thy promises, ^y that I may liue, and disappoynt me not of mine hope.

117 ^c Stay thou me, and I shalbe safe, and I will delite continually in thy statutes.

118 Thou hast troden downe al them ^y depart fro thy statutes: for their ^d deceit is vain.

^e he shoulde faint in this race, which he had begun.

119 Thou

^a Of our selues wee are but

darkenes, and

cannot see, ex-

cept we bee

lightened with

Gods worde.

^b So al ^y faith

full ought to

bind theselues

to God by a so-

lemne othe &

promes, to stir

vp their zeale

to embrace

Gods worde.

^c That is, my

prayers and

thanksgiuing,

which sacrifice

Hosea calleth

the calner of

the lippes,

Chap. 14. ver. 2.

^d I esteemed no

thing as my

profit, if I

did not

obey the

law of the

Lord.

^e He desireth

Gods continuall

assistance, least

he should faint

in this race, which he had begun.

^d The craftie

practises of them that contemne thy Law, shalbe brought to nought.

a Which infected thy people, as dross doth the metall.

f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine owne weakenes, which feare causeth repentance.

g Put thy selfe betweene mine enemies & me,

as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby putteth God in minde, that as hee made him his by his grace so he would continue his fauor toward him.

c The Prophet sheweth that when the wicked hate

brought all things to confusion, and Gods worde to utter contempt, then is it Gods time to helpe and sende remedie. **d** That is, what soeuer dissenteth from the puritie of thy worde.

e Containing high and secret mysteries, so

that I am moved with admiration and reuerence. **f** The simple idiots, that submit themselves to God, haue their eyes opened, & their mindes illuminated so soone as they begin to reade Gods worde.

119 Thou hast taken away all the wicked of the earth like ^e drosse: therefore I loue thy testimonies.

120 My flesh ^f trembleth for feare of thee, and I am afraide of thy iudgements.

121 I haue executed iudgement & iustice: leaue me not to mine oppressours.

122 ^a Answer for thy seruāt in that, which is good, & let not the proude oppress me.

123 Mine eies haue failed in waiting for thy saluation, and for thy iust promes.

124 Deale with thy ^b seruāt according to thy mercie, and teach me thy statutes.

125 I am thy seruāt: graunt me ^c therefore vnderstanding, that I may knowe thy testimonies.

126 It is ^e time for thee Lord to worke: for they haue destroyed thy Lawe.

127 Therefore loue I thy commandements aboute golde, yea, aboute most fine golde.

128 Therefore I esteeme all thy precepts most iust, and hate all false ^d waies.

129 Thy testimonies ^a are wonderful: therefore doeth my soule keepe them.

130 The entrance into thy ^b words sheweth light, & giueth vnderstanding to the simple.

131 The simple idiots, that submit themselves to God, haue their eyes opened, & their mindes illuminated so soone as they begin to reade Gods worde.

132 I

131 I opened my mouth and ^c panted, because I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vnest to do vnto those that loue thy Name.

133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer me fro the oppression of men, and I will keepe thy precepts.

135 Shewe the light of thy countenance vpon thy seruant, and teache mee thy statutes.

136 Mine eies gush ^d out with riuers of water, because they keepe not thy Lawe.

TSADDL

137 Righteous art thou, O Lorde, and iust are thy iudgements.

138 Thou hast commanded ^a iustice by thy testimonies and trueth especially.

139 * My zeale hath euē consumed mee, because mine enemies haue forgotten thy wordes.

140 Thy worde is proued ^b most pure, and thy seruant loueth it.

141 I am ^c small and despised: yet do I not forget thy precepts.

142 Thy righteousness is an euēlasting righteousness, and thy Lawe is trueth.

143 Trouble and anguise are come vpon me: yet are thy commandements my delight.

144 The righteousness of thy testimonies is euēlasting: grant me vnderstanding, and I shall ^d liue.

K O P H.

Euening.

145 I haue ^a cried with my whole heart: heare me, O Lorde; and I wil keepe thy statutes.

^c My zeale toward thy word was so great.

^d He sheweth what ought to be the zeale of Gods childre, when they see his worde contemned.

^a We cannot cōfesse God to be righteous, except we liue vprightly and truly, as he hath commanded.

Psal. 62. 9.

iob. 2. 17.

^b Golde hath neede to be sined, but thy word is perfection it selfe.

^c This is the true trial, to praise God in aduersitie.

^d So that the life of mā with out the knowledge of God is death.

^a He sheweth that all his afflictions and whole heart were bent to godward for to haue help in his dangers.

146 I

b He was more earnest in the studie of Gods word, the they that kept the watch, were in their charge.

Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods worde, y he would euer be at hand when his children be oppressed.

a For without Gods promises there is no hope of deliuerance.

b According to thy promises made in y Law, which because y wicked lack, they can haue no hope of saluation.

c My zeale consumed me, whe I saw their malice & contempr of thy glorie.

d It is a sure signe of our adoption, whe we loue the Lawe of God.

e Since thou first promisedst, euen to y end al thy sayings are true.

26 day.

PSAL. CXIX.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, & cried: for I waited on thy worde.

148 Mine eies b preuent the night watches to meditate in thy worde.

149 Heare my voyce according to thy louing kindnesse: O Lorde, quicken me according to thy || iudgement.

150 They drawe neere, that followe after malice, and are farre from thy Lawe.

151 Thou art neere, O Lorde: for all thy commandements are true.

152 I haue knowne lōg since d by thy testimonies, y thou hast established the for euer.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Lawe.

154 Plead my cause, and deliuer me: quicken me according vnto thy worde.

155 Saluation a farre from the wicked; because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken me according to thy b iudgements.

157 My persecutours and mine oppressours are many: yet doe I not swarue from thy testimonies.

158 I sawe the transgressours & was e grieved, because they kept not thy worde.

159 Consider, O Lorde, howe I d loue thy precepts: quicken me according to thy louing kindnesse.

160 The e beginning of thy word is trueth, and all the iudgements of thy righteousness endure for euer.

SCHIN.

SCHIN.

161 Princes haue ^a persecuted me without cause, but mine heart stoode in awe of thy wordes.

162 I reioyce at thy worde, as one that findeth a great spoile.

163 I hate falshood and abhorre it, *but* thy Lawe doe I loue.

164 ^b Seuen times a day doe I praise thee, because of thy righteous iudgements.

165 They, ^c that loue thy Lawe, shall haue great prosperitie, and they shall haue none hart.

166 Lord, I haue ^d trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I haue them exceedingly.

168 I haue kept thy precepts and thy testimonies: ^e for all my waies *are* before thee.

before we can worke and please God. ^e I had no respect of men, but set thee alwaies before mine eyes, as the iudge of my doings.

^a The threatenings and persecutions of princes could not cause me

to shrink to confesse thee, whome I more feare then me.

^b That is, often and sundrie times.

^c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrarie.

^d He sheweth that we must first haue faith, before we can worke and please God. ^e I had no respect of men, but set thee alwaies before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lorde, and giue me vnderstanding, ^a according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promes.

171 My lippes shall ^b speake praise, when thou hast ^c taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe mee: for I haue chosen thy preceptes.

174 I haue loved for thy saluation, O Lorde, and thy Lawe *is* my delite.

175 Let my soule liue, & it shal praise thee, and

^a As thou hast promised to be ^y scholemaster vnto all them, that depende vpon thee.

^b The worde signifieth to powre forth continually.

^c At his prayer, & desire is, to profit in the word of God.

d That is, thy day.

providēt care
over me, and
wherewith thou
wilt iudge
mine enemies.

e Being chased
to and fro by mine enemies,

and having no place to rest in.

PSAL. CXX.

Morning.

1 The prayer of David being vexed by the false
reportes of Sauls flatterers: 5 And therefore
he lamenteth his long abode among those infi-
dels, 7 VVho were given to all kinde of wic-
kednes and contention.

¶ A song of a degrees.

I Called vnto the Lorde in my trouble,
and he heard me.

2 Deliuer my soule, O Lord, from lying
lips, and from a deceitfull tongue.

3 What doeth thy deceitful tongue bring
vnto thee? or what doeth it auaille thee?

4 It is as the sharpe arrowes of a mightie
man, and as the coles of iuniper.

5 Wo is to me that I remaine in Meshech,
and dwell in the tentes of Kedar.

6 My soule hath too long dwelt with him
that hateth peace.

7 I seeke peace, and when I speake there-
of, they are bent to warre.

d He sheweth that there is nothing so sharpe to
peerce, nor so hote to set on fire as a slanderous tongue. e These were
people of Arabia, which came of Iaphet, Gen. 10. 2. f That is, of the
Ishmaelites. g He declaieth what he meaneth by Meshech, & Ke-
dar: to wit, the Israelites, which had degenerate from their godly
fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalm teacheth that the faithfull ought
onely to looke for helpe at God, 7 VVho on-
ly doeth maintaine, prserue and prosper his
Church.

a That is, of
lifting vp the
tune & rising
in singing.
b Albeit y child-
ren of God
ought to re-
joyce whē they
suffer for righ-
teousnes sake,
yet it is a great
griefe to the
flesh to heare
euill for well
doing.

c He assured
him selfe that
God woulde
turne their
craft to their
owne destruction.

¶ A song of degrees.

1 Will lift mine eyes || vnto the mountaines,
1 from whence mine helpe shall come.

2 Mine helpe cometh from the Lorde,
which hath made the ^a heauen & the earth.

3 He will not suffer thy foote to slippe: for
he that keepeth thee, wil not ^b slumber.

4 Beholde, he that keepeth Israel, wil nei-
ther slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy
shadowe at thy right hand.

6 The sunne shall not ^c smite thee by day,
nor the moone by night.

7 The Lord shall preserue thee from all e-
uill: he shall keepe thy soule.

8 The Lord shal preserue thy ^d going out,
and thy comming in from henceforth and
for euer.

thereof. ^c Neither heate nor colde, nor any incommoditie shal be
able to destroye Gods Church: albeit for a time they may molest it.

^d Whatsoeuer thou dost enterprise, shall haue good successe.

PSALM CXXII.

1 Dauid reioyceth in the name of the faithfull,
that God hath accomplished his promys, and
placed his Arke in Zion. 5 For the which he
giueth thanks, 8 And prayeth for the pro-
speritie of the Church.

¶ A song of degrees, or Psalm
of Dauid.

1* I reioyced, when they said to me, We will
goe into the house of the Lord.

2 Our ^b feete shal stand in thy gates, O Je-
rusalem.

3 Ierusalem is builded as a citie, that is

^b Which were wont to wander to and fro, as the Arke removed.

Or, *alway* the
mountaines sur-
rounding, that shew
is nothing so
high as the
world, wherein
be can trust, but
only in God.

a He accuseth
man in gra-
tude, which
cannot depend
on Gods
power.

b He sheweth
that Gods pro-
vidence not
only watcheth
ouer his church
in generall, but
also ouer eue-
rie member

1. *Chro.* 29. 9.

a Hee reioy-
ceth that God
had appointed
a place, where
the Arke
should still
remain.

e By the artificial ioyning & beautie of the houses, he meeteth the concord, & love that was betwene the citizens.

d All y^e tribes according to Gods covenant shall come and pray there.

e In whose house God placed the throne of Justice, and made it a figure of Christs

kingdom. f The fauour of God prosper thee both within & without. g. Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or under Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

a He compareth the condition of the godly to seruantes that are destitute of all helpe, assuring that when al other helpes faile, God is euer at hande and like himselfe.

b He declareth that when the faithfull are so full, that they

can no more endure the oppressions, & scornings of the wicked, there is alway helpe aboue, if with hungrie desires they call for it.

37. day. P. S. A. L. CXXIII.

c compact together in it selfe.

4 Whereunto d the tribes, *even* the tribes of the Lord goe vp according to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, *even* the thrones of the house of e David.

6 Pray for y^e peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, and prosperitie within thy palaces.

8 For my g brethren & neighbours sakes I will wish thee now prosperitie.

9 Because of the House of the Lorde our God, I will procure thy wealth.

f The fauour of God prosper thee both within & without. g. Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or under Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of a seruants looke vnto the hande of their masters, and as the eyes of a mayden vnto the hande of her mystres: so our eyes w^{ai}te vpon the Lorde our God vntill he haue mercie vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercie vpon vs: for wee haue b suffered to much contempt.

4 Our soule is filled to full of the mocking of the wealthie, and of the despitefulnes of the proude.

can no more endure the oppressions, & scornings of the wicked, there is alway helpe aboue, if with hungrie desires they call for it.

PSAL.

PSAL CXXIII. 17 day.

1 The people of God, escaping a great peril, do acknowledge themselves to be deliuered, not by their owne forces, but by the power of God.

2 They declare the greatness of the peril, 6 And praise the Name of God.

A Song of degrees or Psalm of David.

If the Lorde had not bene on our side, (may Israel now say)

2 If the Lorde had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp quickly, when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praise be the Lord, which hath not given vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a birde out of the snare of the fowlers: the snare is broken and we are deliuered.

8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

red them. d For the wicked did not only furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth,

5 And the destruction of the wicked.

A Song of degrees.

They that trust in the Lord, shall be as mount Zion, which cannot be removed, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from henceforth and for euer.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saved, but by his onely meanes. b So vnable were we to resist.

c Hee vseth most proper similitudes to expresse the great danger that y Church was in, and out of the which God miraculously deliue-

a Though the world be subiect to mutations, yet y people of God shall stand sure and be defended by Gods providence.

27.day. P S A L. CXXVI.

b Though God suffer his to be vnder ³ croffe, lest they should imbrace wickednes, yet this croffe shall not so rest vpon them, that it should drine them from hope.

c Hee desireth God to purge his Church from hypocrites, and such as haue no zeale of the truth.

3 For the ^b rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Do wel, O Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Lorde leade with the workers of iniquitie: but peace shall be vpon Israel.

P S A L. CXXVI. Euening.

1 This Psalm was made after the returne of the people from Babylon, and sheweth that the means of their deliuerance was wonderfull after the seuentie yeres of captiuitie forespoken by Ieremie, chap. 25. 12. and 29. 10.

A song of degrees or Psalm of David.

When the Lorde brought againe the captiuitie of Zion, we were like them that ^a dreame.

a Their deliuerance was as a thing incredible, and therefore toke away all excuse of ingratitude.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

c If the iusts confesse

2 Then was our mouth ^b filled with laughter, and our tongie with ioye: then said they among the ^c heathen, The Lorde hath done great things for them.

3 The Lord, hath done great things for vs, whereof we reioyce.

4 O Lorde, bring againe our captiuitie, as the ^d riuers in the South.

5 They that sow in teares, shall reape in ioy,

6 They went weeping & caried ^e precious

Gods wonderfull worke, the faithfull can neuer shewe themselves insufficiently thankesfull. **d** It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness & barren places. **e** That is, seede which was scarce and deare: meaning, that they which trusted in Gods promises to returne, had their desire.

seedes:

PSAL. CXXVII. 27. day.

seeke: but they shall returne with ioye and bring their sheaues.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and political standeth by Gods mere providence and blessing, 3 And that to haue children well nurred, is an especiall grace and gift of God.

¶ A song of degrees or Psalmes of Salomon.

EXCEPT ^ŷ Lord ^a builde the house, they labour in vaine that builde it: except the Lord keepe the ^b citie, the keeper watcheth in vaine.

2 It is in vaine for ^c you to rise early, and to lye downe late, & eat the bread ^d of sorowe: but he will surely giue ^e rest to his beloued.

3 Behold, children are ^ŷ inheritance of the Lord, & the fruit of the wombe ^h his rewarde.

4 As are the arrowes in the hande of the strong man: so are the ^f children of youth.

5 Blessed is the man, that hath his quiver full of them: for they ^g shal not be ashamed, whē they speake wⁱ their enemies in the gate.

a That is, gouerne and dispose all things perteyning to the familie.

b The publike estate of the cōmon wealth.

c Which watch and ward, and are also magistrates, and rulers of the citie.

d Either that, which is gotten by hard labour, or eaten with griefe of

minde. e Not exempting them frō labour, but making their labours comfortable, & as it were a rest. f That is, indued with strength & vertues from God: for these are signes of Gods blessings, and not the number. g Such children shalbe able to stoppe their aduersaries mowthes, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ A song of degrees.

BLESSED is every one, that feareth the Lord and walketh in his ^a wayes.

a God appro-
neth not our
life, except it
be reformed,
according to
his word.

27. day. P S A L. CXXIX.

b The worlde esteemeth the happie, which liue in wealth, and idleness: but the holy Ghost approo- ueth them best, that liue of the meane profit of their labours.

c Because Gods fauour appeareth in none outward

thing more then in increase of children, hee promiseth to enriche the faithfull with this gift. **d** Because of the spirituall blessing, which God hath made to his Church, these temporall thinges shalbe granted. **e** For except God blessed his Church publikely, this priuate blessing were nothing.

2 When thou eatest the labours of thine ^b handes, thou shalt be blessed, and it shalbe well with thee.

3 Thy wife shalbe as the fruitfull vine on the sides of thine house, & thy ^c children like the oliue plantes rounde about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shal ^d blesse thee, and thou shalt see the wealth of ^e Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

P S A L. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. **4** For by the righteous Lord it shalbe deliuered. **6** And the enemies for all their glorious shewe, shal suddenly be destroyed.

a The Church now afflicted ought to remember, howe her condition hath euer bene such from the beginning: to be molested most grievously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plowe.

A song of degrees. **T**hey haue oftentimes afflicted mee from my youth (may ^a Israel now say)

2 They haue oftentimes afflicted me from my youth: but they coulde not preuaile against me.

3 The plowers plowed vpon my backe, & made long furrowes.

4 But the ^b righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, shalbe all ashamed and turned backward.

6 ^c They

PSAL. CXXX. ¶ 27. day.

6 They shall be as the grasse on the house toppes, which withereth afore it commeth forth.

7 Whereof y mower filleth not his hand, neither the glainer his lap.

8 Neither they, which goe by, say, The blessing of y Lord be vpon you, We blesse you in the Name of the Lord.

grounded in godly humilitie. d That is, the wicked shall perishe and none shall praise for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries do cry vnto God, & are heard. 3 They confesse their sinnes & flee vnto Gods mercie.

¶ A song of degrees.

O Vt of the deepe places haue I called vnto thee, O Lord.

2 Lorde, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, b who shall stand?

4 But mercy, is with thee, that thou c maist be feared.

5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lorde: for with the Lorde is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 David charged with ambition and greedy desire to reigne, protesteth his humilitie and

c The enemies that lift themselves most high, and as it were, approach neere to the sunne, are consumed with the heate of Gods wrath, because they are not

grounded in godly humilitie.

PSAL. CXXX.

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2 Lorde, heare my voyce: let thine eares attend to the voyce of my prayers.

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5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his word.

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7 Let Israel waite on the Lorde: for with the Lorde is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 David charged with ambition and greedy desire to reigne, protesteth his humilitie and

a Being in great distresse and sorowe.

b Hee declareth that we cannot be iust before God,

but by forgiveness of finnes.

c Because of nature thou art mercifull: therefore y faithfull reuerence thee.

d He sheweth to whome the mercie of God doeth appertaine: to Israel,

that is, to the Church, and not to the reprobate.

e The enemies that lift themselves most high, and as it were, approach neere to the sunne, are consumed with the heate of Gods wrath, because they are not

grounded in godly humilitie.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries do cry vnto God, & are heard. 3 They confesse their sinnes & flee vnto Gods mercie.

¶ A song of degrees.

O Vt of the deepe places haue I called vnto thee, O Lord.

2 Lorde, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, b who shall stand?

28. day. P S A L. CXXXI.

made his before God, & teacheth all men, what they should do.

A song of degrees or Psalm of David.

a He setteth forth his great humillitie, as an example to all rulers and governours.

b Which passe the measure & limits of his vocation.

c He was void of ambition & wicked desires.

Lorde, a mine heart is not haucie, neither are mine eyes lofty, neither have I walked in great matters and hid from me.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for euer.

P S A L. CXXXII. Morning.

1. The faithfull grounding on Gods promise made unto David, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was forespoken, Deut. 12. 5.

A song of degrees.

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to builde thy Temple.

b Because the chiefe charge of the King was to set forth Gods glory, he sheweth, that he could take

Lord, remember David with all his affliction.

2 Who sware vnto ^g Lord, and vowed vnto the mighty God of Iakob, saying,

3 I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Vntil I find out a place for the ^c Lord, an habitation for the mightie God of Iakob.

6 Loe, we hearde of it in ^d Ephrathah, and

no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his office. c That is, ^g Arke, which was a signe of Gods presence. d The common braiue was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after, wee perceiued that thou wouldest place it in Ierusalem, which was barren as a forest & compassed about only with hilles.

found

founde it in the fieldes of the forest.

7 We will enter into his tabernacles, and worship before his footestool.

8 Arise, O Lorde, to come into thy^e rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with^f righteousness, and let thy Saints reioyce.

10 For thy^s servant Dauids sake refuse not the face of thine Anointed.

11 The Lorde hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for^h euer.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue aⁱ delight therein.

15 I will surely blesse her vitayles, & wil satisfie her poore with bread,

16 And will clothe her Priests with^k saluation, and her Saints shall shout for ioye.

17 There will I make the^l home of Dauid to bud: for I haue ordeined a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he promisseth to restore it.

PSAL. CXXXIII.

1 This Psalm conteineth the commendation of brotherly amitie among the seruants of God.

A song

e That is, Ierusalem, because that afterward his Arke should remoue to none other place.

f Let the effect of thy grace both appeare in the Priests, and in the people.

g As thou first madest promises to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be graunted.

h Because this can not be accomplished but in Christ, it followeth that the promise was spirituall.

i Meaning, for his owne sake, and not for the plentifulnes of the place: for he promisseth

That is, with my

18. day. PSAL. CXXXIII.

A song of degrees or Psalm of David.

a Because the greatest part were against David, though some favoured him, yet when he was established King, at length they ioyned al together like brethren: and therefore he sheweth by these similitudes

the commoditie of brotherly loue. b The oymment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentiful countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIII.

1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

A song of degrees.

a Ye that are Leuites and chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but to pray there and to giue God thanks.

c And therefore hath all power, blisse thee with his Fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blisse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marvellous workes, 12 And specially for his graces toward his people, wherein he hath declared his

his

his maiestie, 15 To the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

PRAISE the Name of the Lorde: yee seruants of the Lord, praise him.

2 Ye that stande in the ^a House of the Lorde, and in the ^b courtes of the House of our God,

3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lorde hath ^c chosen Iakob for him selfe, & Israel for his chiefe treasure.

5 For I knowe that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that ^d did he in heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the endes of the earth, and maketh the ^e lightnings with the raine: he draweth forth the winde out of his treasures.

8 * He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh and vpon all his seruants.

10 * Hee smote many nations, and slewe mighty Kings:

11 As Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:

12 And ^e gaue their lande for an inheritance, ^{euen} an inheritance vnto Israel his people.

howe he destroyeth his enemies, and deliuereth his people.

^a Ye Leuites that are in his Sanctuary:

^b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate.

^c That is, hath freely loued the posteritie of Abraham.

^d He ioyneth Gods power with his will, to the intent that we should not separate them: & hereby he willeth Gods people to depende on his power, which he confirmeth by examples.

Ier. 10. 13.

Exod. 12. 29.

Nomb. 21. 34.

and 34.

^e He sheweth what fruite the godly conscience of Gods power, whereby they see

28. day. P S A L. CXXXVI.

f That is, to
uerne and de-
fend his peo-
ple.

g By shewing
what punish-
ment God ap-
pointeth for
the heathen i-
dolaters, he
warneth his
people to be-
ware the like
offence, seeing
that idoles
haue neither
power nor life,
and that their
deliuerance
came not by
idoles, but by
the mighty
power of God,
reade Psal. 115.
verse 4.

13 Thy Name, O Lorde, *endureth* for euer:
O Lord, thy remembrance is from generati-
on to generation.

14 For the Lord will iudge his people, and
be pacified towards his seruants.

15 The *g* idoles of the heathen are silver
and golde, *euem* the worke of mens hands.

16 They haue a mouth, and speake not:
they haue eyes and see not.

17 They haue eares and heare not, neither
is there any breath in their mouth.

18 They that make them, are like vnto
them: *so are* all that trust in them.

19 Praise the Lorde, ye house of Israel:
praise the Lord, ye house of Aaron.

20 Praise the Lorde, ye house of Leui: yee
that feare the Lord, praise the Lord.

21 Praised be the Lorde out of Zion,
which dwelleth in Ierusalem. Praise ye the
Lorde.

P S A L. CXXXVI. Euening.

1 A most earnest exhortation to giue thanks
vnto God for the creation and gouernance of
all things, which standeth in confessing that he
ginneth vs all of his merite liberalitie.

Praise ye the Lord, because he is good:
for his *a* mercie *endureth* for euer.

2 Praise ye the God of gods: for his
mercie *endureth* for euer.

3 Praise ye the Lord of lordes: for his mer-
cie *endureth* for euer.

4 Which onely doeth great wonders: for
his mercie *endureth* for euer:

5 Which by his wisdome made the hea-
uens: for his mercie *endureth* for euer:

6 Which hath stretched out the earth
vpon

a By this repe-
tition, he shew
eth that the
least of Gods
benefits biads
vs to thank-
gining: but
chiefly his
mercie, which
is principally
declared to-
wards his
Church.

upon the waters: for his ^b mercie *endureth* for euer:

7 Which made great lightes: for his mercie *endureth* for euer:

8 As the sunne to rule the day: for his mercie *endureth* for euer:

9 The moone and the starres to gouerne the night: for his mercie *endureth* for euer:

10 Which smote Egypt with their first borne (for his mercie *endureth* for euer)

11 And brought out Israel from among them (for his mercie *endureth* for euer)

12 With a mightie hand & ^d stretched out arme: for his mercie *endureth* for euer:

13 Which deuided the red Sea in two parts: for his mercie *endureth* for euer:

14 And made Israel to passe through the muddes of it: for his mercie *endureth* for euer:

15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercie *endureth* for euer:

16 Which led his people through the ^e wil- dernes: for his merie *endureth* for euer:

17 Which smote great Kings: for his mercie *endureth* for euer:

18 And slewe ^f mightie Kings: for his mercie *endureth* for euer:

19 As Sihon King of the Amorites: for his mercie *endureth* for euer:

20 And Og the King of Bashan: for his mercie *endureth* for euer:

21 And gaue their land for an heritage: for his mercie *endureth* for euer:

22 Euen an heritage vnto Israel his seruant: for his mercie *endureth* for euer:

authoriey was so deare vnto him, as the loue of his Church,

^b This was a common kinde of thankesgi- uing, which whole people vsed, when they had recei- ued any bene- fite of God, as 2. Chro. 7. 6. and 20. 21: meaning that God was not only merci- ful to their fa- thers, but also continued the same to their posteritie.

^c Gods merci- ful prouidence toward man appeareth in al his crea- tures, but chie- fly in that he deliuered his church from ^f thraldome of their enemies. ^d In doing such a worke as was neuer done be- fore, nor that a- ny other could doe.

^e Where for the space of fourtie yeeeres he shewed in- finite and most strange won- ders.

^f Declaring thereby that no power nor

In our greatest affliction & flauerie, when we looked for nothing lesse then to haue had any succour.
Seeing that God prouideth euen for the

Beastes: much more hath he care ouer his. Seeing that all agens haue had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decaye, lined in great anguish and sorrowe of heart: the which grieft the Chaldeans did so little pitie, 3 That they rather increased the same daily with raunter, reproches and blasphemies against God. 7 VVherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirite of God, prophetic the destruction of Babylon, where they were handled so tyrannously.

a That is, we abode a long time: & albeit that the country was pleasant, yet could it not stay our teares, nor turne vs from true seruice of our God.
b To wit, of that country.
c The Babylonians spake thus in mocking vs, as though by our silence we shoulde

BY the ryuers of Babel wee sate, and there wee wept, when wee remembered Zion:

2 Wee hanged our harpes vpon the wilowes in the middes thereof.

3 Then they that led vs captiues, required of vs songs & mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said we, a song of the Lord in a strange land?

signific that we hoped no more in God.

5. ^d If I forget thee, O Ierusalem let my right hand forget to play.
6. If I do not remember thee, let my tongue cleave to the rooſe of my mouth: ^{yea}, if I preferre not Ierusalem to my chiefe ioy:
7. Remember the children of Edom, O Lorde, in the 8 daye of Ierusalem, which ſaid, Raſe it, raſe it to the fundation thereof:
8. O daughter of Babel, worthy to be deſtroyed, bleſſed *shall he be* that rewardeth thee, as thou haſt ſerued vs.
9. ^b Bleſſed *shall he be* that taketh & daſheth thy children againſt the ſtones.

^d Albeit the faithfull are touched with their particular griefes, yet the common ſorowe of the Church is moſt grievous unto them, and ſuch as they can not but remember and lament.

^e The decay of Gods religion in their

countrey was ſo grievous, that no ioy could make them glad, except they were reſtored. ^f According as Ezekiel 25. 13. and Ieremie 49. 7. prophesied and Obadiſh verſe 10. ſheweth that the Edomites, which came of Eſau, conſpired with the Babylonians againſt their brethren and kinſolke. ^g When thou diddeſt viſite Ierusalem. ^h He alludeth to Iſaies prophetic Chap. 13. and 16. verſ. promiſing good ſucceſſe to Cyrus and Darius, whoſe ambition mooved to fight againſt Babylon, but God uſed them as his rodde to puniſh his enemies.

PSAL CXXXVIII

1. David with great courage praiſeth the goodneſſe of God towarde him, the which is ſo great, 4. That it is knowne to ſorrein princes, who ſhall praiſe the Lord together with him. 6. And he is aſſured to haue like comfort of God in the time following, as he hath had heretofore.

A Pſalme of David.

- I Will praiſe thee with my whole heart: ^{men} before the ^a goddeſſe will I praiſe thee.
- ^a I will worſhip towarde thine holy ^b Temple and praiſe thy Name, becauſe of thy louing kindeneſſe & for thy trueth: for thou
- ^b Both the Temple and ceremonial ſernice at Chriſts coming were aboliſhed: ſo that now God will be worſhipped only in ſpirit & truth, John 4. 23.

^a Enen in the preſence of Angels, and of them that haue autoritie among men.

^b haſt

e Thou hast
strengthened
me against
mine outwarde
and inward
enemies.

d Al the world
shall confesse
that thou hast
wonderfully
preserued me,
& performed
thy promises.

e Distance of
place can not
hinder God to
shew mercie to
his, & to iudge
the wicked,
though they
thinke that he
is farre off.

f Though mine
enemies rage
neuer so much,
yet the Lord,
which hath be-
gun his worke
in me, will con-
tinue his grace
to the ende.

hast magnified thy Name about all thinges
by thy word.

3 When I called, then thou heardest me, &
hast increased strength in my soule.

4 All the Kings of the earth shall praise
thee, O Lord: for they haue heard the
wordes of thy mouth.

5 And they shall sing of the wayes of the
Lorde, because the glory of the Lorde is
great.

6 For the Lord is high: yet he beholdeth
the lowly; but the proude he knoweth to be
farre off.

7 Though I walke in the middes of trou-
ble, yet wilt thou reuiue mee: thou wilt
stretch forth thine hande vpon the wrath
of mine enemies, and thy ryght hande shall
saue me.

8 The Lord will performe his worke to-
warde me: O Lord, thy mercie endureth for-
euer: forsake not the workes of thine
handes.

P S A L. CXXXIX. Morning.

1 David, to cleanse his heart from all hypocrisie,
sheweth that there is nothing so hid, which
God seeth not: 13 Which he confirmeth by
the creation of man. 14 After declaring his
zeale and feare of God, he protesteth to be eni-
mie to all them that contemne God.

To him that excelleth. A Psalm
of David.

O Lord, thou hast tryed me and know-
en me.

2 Thou knowest my sitting & my
rising, & mine actions, thoughts, or any part of our life can be hid to God, though
he seeme to be farre off.

rising:

rising: thou vnderstandest my thought a-
farre off.

3 Thou ^bcompassest my pathes, and my
lying downe, and art accustomed to all my
wayes.

4 For there is not a worde in my ^ctongue,
but lo, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and be-
fore, and layest thine ^dhand vpon me.

6 Thy knowledge is too wonderful for me:
it is so high that I cannot *attaine* vnto it.

7 Whither shal I goe from thy ^eSpirit? or
whither shal I flee from thy presence?

8 If I ascende into heauen, thou art there:
if I lye downe in hell, thou art there.

9 Let me take the winges of the morning,
and dwell in the vttermost parts of the sea:

10 Yet thither shal thine ^fhand leade mee,
and thy right hand holde me.

11 If I say, Yet the darkenes shall hide me,
euen the night *shalbe* light about me.

12 Yea, the darknes hideth not from thee:
but the night shineth as the day: the darke-
nes and light are both alike.

13 For thou hast ^gpossessed my reines: thou
hast couered me in my mothers wombe.

14 I wil prayse thee, for I am ^hfearfully &
wonderously made: marueylous are thy
workes, and my soule knoweth it well.

15 My bones are not hid frō thee, though
I was made in a secrete place, and facioned
ⁱbeneath in the earth.

16 Thine eyes did see me, when I was with-
ming mee, I can not but prayse thee, and feare thy mightie power.

^k That is, in my mothers wombe: which he compareth to the inward
partes of the earth.

^b So that they
are evidently
known to
thee.

^c Thou know-
est my meaning
before I
speake.

^d Thou so guy-
dest me with
thine hand, that
I can turne no
way, but where
thou appoynt-
est me.

^e From thy
power and
knowledge?

^f Thy power
doeth so fast
hold me, that I
can escape by
no meanes
from thee.

^g Though dark-
nes be an hin-
derāce to mans
sight, yet it ser-
ueth thine eyes
as well as the
light.

^h Thou hast
made me in all
parts, & there-
fore must
needes know
me.

ⁱ Considering
thy wonderfull
worke in for-

29. day. P S A L. CXXXIX.

I Seeing that thou didest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent declaration of thy wisdom in the creation of man?
n I continually see new occasions to meditate in thy wisdom and to prayse thee.
o He teacheth vs boldly to condemne all the hatred of the wicked, and friendship of the worlde, when they would let vs to serue God sincerely. p Or any heynous waye or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednes & to prouoke God by rebellion. q That is, continue thy fauour towards me to the ende.

out forme: I for in thy booke were all things writtén, *which in cōtinuance were fashioned,* when there was none of them *before.*

17 How ^m deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count them, they are mo the sand; when I wake, ⁿ I am stil with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, *to whome I say,* Depart ye from me:

20 Which speake wickedly of thee, *and being thine enemies are lifted vp in vayne.*

21 Do not I ^o hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfayned hatred, as they were mine *utter* enemies.

23 Trie me, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there be any ^p waye of wickednes in me, and leade me in the ^q way for euer.

P S A L. CXL.

1 David complayneth of the crueltie, falschood & iniuries of his enemies. 8 Against the which he prayeth vnto the Lord & assureth himselfe of his helpe and succour. 12 VVherfore he prouoketh the iust to prayse the Lorde, and to assure themselves of his tuition.

¶ To him that excelleth. A Psalmc of Dauid.

Deliuert

Deliuer me, O Lorde, from the euill man: preferue me from the ^a cruel man:

2 Which imagine euill thinges in *their* heart, *and* make warre continually.

3 They haue sharpened their tongues like a serpent: ^cadders poyson *is* vnder their lips. Selah.

4 Keepe ^d me, O Lord, from the handes of the wicked: preferue mee from the cruell man, which purposeth to cause my steppes to slide.

5 The proude haue layd a snare for me & spred a net with cordes in my pathway, *and* set grennes for me. Selah.

6 Therefore I sayd vnto the Lord, Thou art my God: heare, O Lorde, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou ^e hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lorde: ^fperforme not his wicked thought, *least* they be proude. Selah.

9 *As for* ^g the chief of them, that compasse mee about, let the mischief of their owne lippes come vpon them.

10 Let coles fall vpon them: let ^h him cast them into the fire, *and* into the deepe pittes, that they rise not.

11 For the backbiters shall not bee established vpon the earth: euil shall hunt the cruel man to destruction.

ses of the wicked. ^g It seemeth that he alludeth to Saml. ^h To wite, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them. ⁱ Gods plagues shall light vpon him in such sort, that he shall not escape.

^a Which persecuteth me of malice and without cause.

^b That is, by their false caluillations and lyes they kindle the hatred of the wicked against me.

^c He sheweth what weapons the wicked vse, when power and force laye them.

^d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

^e He calleth to God with lively faith, being assured of his mercies, because he had beforetime proued, that God helped him euer in his dangers.

^f For it is in Gods hand to ouerthrowe the counsels and enterpri-

k That is, shal
be defended &
preserued by
thy Fatherly
providence
and care,

12 I know that the Lord wil auenge the afflicted, and iudge the poore.

13 Surely the righteous shall prayse thy Name, and the iust shall ^k dwell in thy presence.

P S A L. CXLI.

1 *David being grienously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.*

¶ A Psalm of Dauid.

O Lorde, I ^a call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, & the ^b lifting vp of mine handes as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the ^c doore of my lippes.

4 Incline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not eate of their ^d delicates.

5 Let the righteous smite me: for that is a benefite: and let ^e him reprocue mee, and it shalbe a precious oyle, that shall not breake mine head: for within a while I shall euen ^f pray in their miseries.

6 When their iudges shalbe cast downe in stonie places, they shall ^g heare my wordes,

^a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule. ^b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the old Law. ^c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance. ^d Let not their prosperitie allure me to be wicked as they are. ^e He could abide all corrections, that came of a louing heart. ^f By patience I shall see the wicked so sharply handled, that I shall for pittie pray for them. ^g The people, which folowed their wicked rulers in persecuting the Prophet, shal repent & turne to God, when they see their wicked rulers punished.

P S A L. CXLII. 29.day.

for they are sweete.

7 Our bones lye scattered at the ^h graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lorde God: in thee is my trust: leaue not my soule destitute.

9 Keepe me frō the snare, *which* they haue layed for mee, and from the grennes of the workers of iniquitie!

10 Let the wicked fall into ⁱ his nettes ^k together, whiles I escape.

^h Here appereth that Dauid was miraculously delineated out of many deaths, as 2. Cor. 1. 9, 10.
ⁱ Into Gods nets, whereby he catcheth y wicked in their owne mallice.
^k So that none of the escape.

P S A L. CXLII. Euening.

1 The Prophet neyther astounded with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of Dauid, to giue instruction, and a prayer, when he was in the caue.

I Cryed vnto the Lord with my voyce: with my voyce I ^a prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ^a was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they priuily layed a snare for me.

4 I looked vpon my right hande, and behelde, but there was none that woulde knowe me: all refuge sayled mee, and none their miseries.

^a *Abbr. was folded or wrapped in me: meaning, as a thing that could haue none issue.*

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles eyther despaire and murmure against God, or els seeke to others then to God, to haue redresse in

29.day. P S A L. CXLIIL.

*a Or, fought for
my soule.*

*b Though all
meanes layed
him, yet he
knewe that
God would ne-
uer forsake
him.*

*c For he was
on all sides be-
set with his
enemies, as
though he had*

*bene in a most straight prison. d Either to reioyce at my wonder-
full deliuerance, or to set a crowne vpon mine head.*

|| cared for my soule.

5 Then cryed I vnto thee, O Lord, & sayd,
Thou art mine ^b hope, & my portion in the
land of the liuing.

6 Hearken vnto my crie, for I am brought
very lowe: deliuer me from my persecuters,
for they are too strong for me.

7 Bring my soule out of ^c prison, that I may
prayse thy Name: *then* shall the righteous
^d come about me, when thou art beneficiall
vnto me.

P S A L. CXLIIL.

*1 An earnest prayer for remission of sinnes, ac-
knowledging that the enemies did thus cruelly
persecute him by Gods iust iudgement. 8 Hee
desireth to be restored to grace, 10 To be go-
uerned by his holie Spirit, that he may spende
the remnant of his life in the true feare and ser-
uice of God.*

¶ A Psalme of Dauid.

HEare my prayer, O Lord, & hearken vn-
to my supplication: answere mee in thy
^a trueth and in thy ^b righteousness.

2 (And enter not into iudgement with thy
seruant: for in thy ^c sight shall none that li-
ueth, be iustified)

3 For ^y enemy hath persecuted my soule:
he hath smitten my life downe to the earth:
he hath layde mee in the darkenes, as they

*a That is, as
thou hast pro-
mised to be
faithfull in
thy promises to
all that trust in
thee.*

*b That is, ac-
cording to thy
free goodnes,
whereby thou defendest thine. c He knewe that his afflictions were
Gods messengers to call him to repentance for his sinnes, though to-
warde his enemies he was innocent, and that is Gods sight all men
are sinners.*

that

that haue bene dead ^d long ago:

4 And my spirite was in perplexitie in mee, and mine ^e heart within mee was amazed.

5 Yet do I remember the time ^f past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretchg forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit sayleth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindenes in the morning, for in thee is my trust: ^h shew me the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for ⁱ I hid me with thee.

10 ^k Teache me to ^l do thy wil, for thou art my God: let thy good Spirit leade me vnto the land of righteousness.

11 Quicken mee, O Lorde, for thy Names sake, & for thy righteousness bring my soule out of trouble.

12 And for thy mercy ^m slay mine enemies, and destroy al them that oppresse my soule: for I am thy ⁿ seruant.

vnder the shadowe of thy winges, that I might be defended by thy power. ^k He confesseth that both the knowledge and obedience of Gods wil cometh by the Spirit of God, who teacheth vs by his word, giveth vnderstanding by his Spirit, & frameth our hearts by his grace to obey him. ^l That is, iustly and aright: for so soone as we decline from Gods will, we fall into error. ^m Which shalbe a signe of thy fatherly kindnes toward me. ⁿ Resigning my selfe wholly vnto thee, and trusting in thy protection.

^d He acknowledgeth that God is the only and true Physition to heale him: and that he is able to rayse him to life, though he were dead long ago, and turned to ashes.

^e So that only by faith, and by the grace of Gods Spirit he was vpholden.

^f To wit, thy great benefices of olde, and the manifold examples of thy fauour toward thine.

^g That is, speedily and in due season.

^h Let thine holie Spirit counsell me howe to come forth of these great cares & troubles.

ⁱ I hid my selfe

1 He prayseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtayned. 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayset, 13 And declareth wherein the felicitie of any people consisteth.

A Psalm of David.

Blessed be the Lorde my strength, which teacheth mine handes to fight, and my fingers to battel.

2 He is my goodnes & my fortres, my towre and my deliuerer, my shield, and in him I trust, which subdueth my ^b people vnder mee.

3 Lord, what is man that thou ^c regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

5 ^d Bow thine heauens, O Lorde, and come downe: touche the mountaines & they shal smoke.

6 ^e Cast forth the lightening and scatter them: shoote out thine arrowes, and consume them.

7 Sende thine hande from aboue: deliuer me, and take me out of the great ^f waters, & from the hand of strangers,

a Who of a poore shepheard hath made me a valiant warriour and mightie conquerour.

^a Elc. my deliuerer vnto me: for the Prophet can not satisfie himselfe with any wordes.

b He confesseth that neither by his own autoritie, power nor policie his kingdome was quiet, but by the secret grace of God.

^c To giue vnto God iust praise is to confesse

our selues to be vnworthie of so excellent benefites, and that he bestoweth them vpon vs of his free mercie. ^d He desireth God to continue his graces, and to sende helpe for the present necessitie. ^e By these maner of speeches hee sheweth that all the lettes in the worlde can not hinder Gods power, which he apprehended by faith. ^f That is, deliuer me from the tumultes of them that shoulde be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

8 Whose

PSAL. CXLIIII. 30.day.

8 Whose mouth talketh vanitie, and their right hand is a right hand of falsehoode.

9 I wil sing a ^h new song vnto thee, O God, and sing vnto thee vpon a viole, & an instrument of ten strings.

10 It is he ^y giueth deliuerance vnto Kings, and rescueth Dauid his ⁱ seruante from the hurtfull sworde.

11 Rescue me, & deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hande is a right hande of falsehoode :

12 That our ^k sonnes may be as the plantes growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace :

13 That our ⁱ corners may be ful, & abounding with diuers sortes, and that our sheepe may bring forth thousandes and ten thousand in our streetes :

14 That our ^m oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people, that be ⁿ so, yea, blessed are the people, whose God is the Lorde.

g For though they shake hands, yet they keepe not promise.

h That is, a rare and excellent song, as thy great benefites deserue.

i Though wicked kings be called Gods seruantes, as Cyrus, Isai. 45. 1

forasmuch as he vseth the to execute his iudgements: yet Dauid because

of Gods promise, and they, that rule godly, are properly so called, because they

serue not their owne affections, but set forth Gods glory.

k He desireth God to continue

his benefites towards his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet hee recompenseth them with better things.

PSAL. CXLV.

This Psalm was composed, when the kingdom of Dauid flourished. l VVherin he describeth the wonderfull providence of God, as well in governing

governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his justice and mercie, 18 But specially for his loving kindnes toward those that call upon him, that feare him, and love him: 21 For the which he promiseth to praise him for ever.

¶ A Psalm of David of praise.

O My God and King, ^a I will extoll thee, & will blesse thy Name for ever and ever. 2 I will blesse thee daily, and praise thy Name for ever and ever.

3 ^b Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes unto ^c generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy ^d fearefull Actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnes, and shall sing aloud of thy righteousness.

8 * The Lorde is gracious & ^e mercifull, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are over all his workes.

10 All thy workes praise thee, O Lord, and thy Saintes blesse thee.

^a He sheweth what sacrifices are pleasant & acceptable unto God: even praise & thanksgiving, and seeing that God stil continueth his benefites towardes vs, we ought not to be weary in praising him for y same. ^b Heereby he declareth that all power is subiect unto God, & that no worldly promotion ought to obscure Gods glory.

^c For asmuch as the ende of mans creation, and of his preservation in this life, is to praise God, therefore he

requirerh that not onely we our selues doe this, but canse all other to doe the same. ^d Of thy terrible iudgements against the wicked. Exod. 24.6. ^e He describeth after what sort God sheweth him selfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot seeke the sweet comfort of the same.

PSAL. CXLV. 30.day.

11 ⁱ They shewe the glorie of thy king-
dome, and speake of thy power,

12 To cause his ^s power to be knowne to
the sonnes of men, & the glorious renowne
of his kingdome.

13 Thy ^{*} kingdome is an euerlasting king-
dome, and thy dominion *endureth* through-
out all ages.

14 The Lord vpholdeth all ^h that fall, and
lifteth vp all that are readie to fall.

15 The eyes of ⁱ all waite vpon thee, and
thou giuest them their meat in due season.

16 Thou openest thine hand, and fillest all
things liuing of *thy* good pleasure.

17 The Lorde is ^k righteous in all his waies,
and holy in all his workes.

18 The Lord is neere vnto all that call vp-
on him: *yea*, to all that call vpon him in
trueth.

19 He will fulfill the ^m desire of them that
feare him: he also will heare their crie, and
wil saue them.

20 The Lord preserueth all them that loue
him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the
Lorde, and all ⁿ fleshe shall blesse his holy
Name for euer and euer.

^f The praise
of thy glory ap-
peareth in all
thy creatures;
and though the
wicked would
obscure the
same by their
silence, yet the
faithfull are
euer mindefull
of the same.

^g He sheweth
that all things
are out of or-
der, but onely
where God
reigneth.
Luk. 1. 33.

dan. 7. 14.
^h Who being
in miserie and
affliction would
faint and fall a-
way, if God did
not vpholde
them, & there-
fore they ought
to reuerence
him, that reig-
neth in beautie,
and suffer
themselves to
be gouerned
by him.

ⁱ To wit, as well of man, as of beast. ^k He praiseth God, not onely
for that he is beneficiall to all his creatures, but also in that that
he iustly punisheth the wicked, and mercifully examineth his by the
crosse, giuing them strength and deliuering them. ^l Which onely
appertaineth to the faithfull: and this vertue is contrary to infideli-
tie, doubting, impacience and murmuring. ^m For they will aske
or wishe for nothing, but according to his will, *1. Iohn. 5. 14.* ⁿ That
is, all men shall be bounde to praise him.

PSAL.

30.day. P S A L. CXLVI.

1 David declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almighty, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, & the widowes, 10 And reigneth for ever.

¶ Praise ye the Lord.

a He stirreth vp him selfe, & all his affections to praise God.

PRAISE thou the Lorde, O my ^a soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

b That God may haue the whole praise, wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

3 Put not your trust in ^b princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his ^c thoughts perish.

5 Blessed is he, that hath the God of Iakob for his helpe, whose hope is in the Lord his God.

6 Which made ^d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.

e As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises.

7 Which executeth iustice ^e for the oppressed: which giueth bread to the hungry: the Lorde looseth the prisoners.

8 The Lorde giueth sight to the blinde: the Lord raiseth vp the crooked: the Lorde ^f loueth the righteous.

9 The Lord keepeth the ^g strangers: hee

d Hee encourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promises sake his will is most readie to doe it. e Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that hee may be knowen to be iudge of the world. f Though he visite them by affliction, hunger, imprisonment and such like, yet his Fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue. g Meaning all them, that are destitute of worldly meanes and succour.

reliueth

reliueth the fatherlesse and widowe: but he
ouerthroweth the way of the wicked.
10 The Lord shall ^h reigne for euer: O Zi-
on, thy God *endureth* from generation to
generation. Praise ye the Lord.

^h He assureth
the Church &
God reigneth
for euer for
preseruatiō
the same.

P S A L. CXLVII. Euening.

1 The Prophet praiseth the bountie, wisdom,
power, iustice and providence of God vpon all
his creatures, 2 But specially vpon his Church,
which he gathereth together after their dis-
persion, 19 Declaring his words and iudge-
mentes so vnto them, as he hath done to none
other people.

Praise yee the Lorde, for it is good to
sing vnto our God: for it is ^a a pleasant
thing, and praise is comely.

2 The Lord doth build vp ^b Ierusalem, &
gather together the disperied of Israel.

3 Hee healeth those that are ^c broken in
heart, and bindeth vp their sores.

4 Hee ^d counteth ^y number of the starres,
and calleth them all by their names.

5 Great is our Lorde, & great is his power:
his wisdom is infinite.

6 The Lorde reliueth the meeke, & aba-
seth the wicked to the ^e ground.

7 Sing vnto the Lord with praise: sing vp-
on the harpe vnto our God,

8 Which ^f couereth the heauen with

^a He sheweth
wherein wee
ought to exen-
cise our selues
continually, &
to take our pa-
stimes to wit, in
praising God.

^b Because the
Lorde is the
founder of the
Church, it can-
not be destroied,
though the
members ther-
of be disper-
sed, and seeme,
as it were, for
a time to bee
cut off.

^c With affli-

dion or sorows for sinned. ^d Though it seeme to man incredible,
that God shoulde assemble his Church, being so disperied, yet no-
thing can bee too harde to him, that can number and name all the
starres. ^e For the more high that the wicked clime, the greater
is their fall in the ende. ^f Hee sheweth by the examples of Gods
mightie power, goodnesse and wisdom, that wee can neuer want
moſt iust occasion to praise God.

cloudes

E For their crying is as it were a confession of their neede, which cannot be relieved, but by God only: then if God shewe himselfe mindfull of the most contemptible soules, can hee suffer them to die wth famine, whome he hath assured of life euerlasting?

h Though to use lawfull means is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour.

j He doeth not onely furnish his Church with all things necessarie, but preserveth also the same, & maketh it strong

against all outward force. *Ebr. sat.* **k** His secreete working in all creatures is as a commandement to keepe them in order, and to give them moving and force. **l** For immediatly and without resisting, all things obey him. **m** As before he called Gods secreete working in all his creatures his worde: so hee meaneth here, by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure.

cloudes and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giveth to beastes their foode, & to the yong rauens that **g** crie.

10 He hath not pleasure in the ^h strength of an horse, neither delighteth hee in the legges of man.

11 But the Lorde deliteth in them ^y feare him, and attend vpon his mercie.

12 Praise the Lorde, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates ⁱ strong, & hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the ^e floure of wheat.

15 He sendeth forth his ^k commandement vpon earth, and his worde runneth very ^l swiftly.

16 He giveth snowe like wool, and scattereth the hore frost like ashes.

17 Hee casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his worde & melteth them: he causeth his winde to blowe, and the waters flowe.

19 Hee sheweth his ^m worde vnto Iaakob, his statutes and his iudgements vnto Israel.

20 Hee hath not delt so with euery nation,

neither

neither haue they^a knowen his iudgements. ⁿ The cause of
Praise ye the Lord. this difference
is Gods free

mercie, which hath elected his in his sonne Christ Iesus to saluation:
and his iudgement, whereby he hath appointed the reprobate to
eternall damnation.

P S A L. CXLVIII.

1 He prouoketh all creatures to praise the Lord
in heauen and earth and all places, 14 Spe-
cially his Church, for the power that hee hath
giuen to the same after that he had chosen the
and ioyned them vnto him.

¶ Praise ye the Lord.

Praise ye the Lorde from y^e heauen: praise
ye him in the high places.

2 Praise ye him, all ye^a his Angels: praise
him, all his armie.

3 Praise ye him, ^b sunne and moone: praise
ye him all bright starres.

4 Praise ye him, ^c heauens of heauens, &
^d waters, that be aboue the heauens.

5 Let them praise the Name of the Lord:
for hee commaunded, and they were crea-
ted.

6 And he hath established them for euer
and euer: hee hath made an ordinance,
which shall not passe.

7 Praise yee the Lorde from the earth, ye
^e dragons and all depths:

8 ^f Fire and haile, snowe and vapours,

^c Not that there are diners heauens, but because of the spheres and
of the situation of the fixed staires and planets, hee comprehendeth
by this worde the whole heauen. ^d That is, the raine, which is in
the middle region of the aire, which he here comprehendeth vnder
the name of the heauens. ^e Meaning, the great and monstrous fi-
shes, as whales and such like. ^f Which come not by chance or for-
tune, but by Gods appointed ordinance.

^a Because they
are members
of the same bo-
dy, he setteth
them before
our eyes,

which are most
willing here-
unto, and by
their prompt
obedience
teach vs to do
our duetie.

^b In y^e Gods
glory shineth
in these insen-
sible crea-
tures, this
their beautie
is as a continu-
all praising of
God.

stormie

30 day. P S A L. CXLIX.

stormie winde, which execute his worde:

9 Mountaines and all hilles, fruitfull trees and all ceders:

10 Beastes and all cattell, creeping things and fethered foules:

11 8 Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lorde: for his Name onely is to be exalted, and his praise aboue the earth and the heauens.

14 For hee hath exalted the ^h home of his people, *which is a praise for all his Saintes, euen for the ⁱ children of Israel, a people that is neere vnto him.* Praise ye the Lorde.

^a For the greater giftes that any hath receiued, and the more high that one is preferred, the more bounde is he so praise God for the same, but neither high nor lowe condition or degree can be exempted fro this duetie.
^b That is, the dignity, power and glorie of his Church. ⁱ By reason of his covenant made wih Abraham.

and glorie of his Church. ⁱ By reason of his covenant made wih Abraham.

P S A L. CXLIX.

¹ *An exhortation to the Church to praise the Lord for his victorie and conquest, that he giueth his Saintes against all mans power.*

[¶] Praise ye the Lord.

^Sing ye vnto the Lorde ^a a newe song: let his praise be heard in the Congregation of Saintes.

² Let Israel reioyce in him that ^b made him, and let the children of Zion reioyce in their ^c King.

^a For his rare and manifold benefites bestowed on his Church.
^b In that that they were preferred before all other nations, it was as a newe creation, & therefore Psal. 95. 7. they were called the sheepe of Gods hands.
^c For God as he is the Creator of the soule and bodie, so will hee that both two serue him, and that his people bee continually subiect vnto him, as to their most lawfull King.

it was as a newe creation, & therefore Psal. 95. 7. they were called the sheepe of Gods hands. ^c For God as he is the Creator of the soule and bodie, so will hee that both two serue him, and that his people bee continually subiect vnto him, as to their most lawfull King.

3 Let them praise his Name with the flute:
let them sing praises vnto him with the tim-
brel and harpe.

4 For the Lorde hath pleasure in his peo-
ple: he wil make the meeke glorious by de-
liverance.

5 Let the Saintes be ioyfull with glorie: let
them sing loude vpon their^d beddes.

6 Let the high Actes of God bee in their
mouth, and a two edged sworde in their
handes,

7 To execute vengeance vpon the hea-
then, and corrections among the people:

8 To binde^f their kings in chaines, & their
nobles with fetters of yron,

9 That they may execute vpon them the
iudgement that is ^g written: this honour
shalbe to all his Saintes. Praise ye the Lord.

d He alludeth
to that conti-
nuall rest and
quiernes that
they shoulde
haue, if they
would suffer
God to rule
them.

e This is chief-
ly accompli-
shed in the
kingdome of
Christ, when
Gods people

for iust causes execute Gods iudgements against his enemies: and
he giueth no libertie to any to reuenge their private iniuries.

f Not onely the people, but the Kings that were their enemies,
should be destroyed. g Hereby God bindeth the handes & mindes
of all his to enterprife no farther then he appointeth.

P S A L. CL.

1 An exhortation to praise the Lorde without
cease by all manner of wayes, for all his mighty
and wonderfull workes.

¶ Praise ye the Lord.

P Rayse ye God in his^a Sanctuarie: prayse
ye him in the^b firmament of his power.

2 Prayse ye him in his mighty Actes: praise
ye him according to his excellent great-
nesse.

is called a stretching out, or spreading abroad, wherein the mighty
worke of God shineth.

a That is, in
the heauen.

b For his won-
derfull power
appeareth in
the firmament,
which in Ebrew

30. day.

PSAL. CL.

e Exhorting
the people
only to re-
ioyce in pray-
sing God, hee
maketh men-
tion of those
instruments,
which by Gods
commande-
ment were ap-
pointed in the
olde Lawe,
but vnder

Crist the vse thereof is abolished in the Church. **d** Hee sheweth
that all the order of nature is bounde to this duetie, and much more
Gods children, who ought neuer to cease to praise him, till they be
gathered into that kingdome, which hee hath prepared for his, where
they shall sing euermore praise.

3 Praise ye him in the sound of the trumpet : prayse ye him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: prayse ye him with high sounding cymbales.

6 Let euery thing that hath breath praise the Lord. Praise ye the Lord.

*THE ENDE OF
the Psalmes.*

The



The * Proverbes of Salomon.

THE ARGUMENT.

THe wonderfull love of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first chapters are as a preface full of grave sentences, and deepe mysteries, to allure the heartes of men to the diligent reading of the parables that followe: which are left as a most precious iewel to the Church, of those three thousand parables mentioned, 1. King. 4. 32, and were gathered and committed to writing by Salomons servants and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his worde. 10 VVe may not consent to the intisings of sinners. 20 VVisdome complaineth that she is contemned. 24 The punishment of them that contemne her.



THE Parables of Salomon the Sonne of Dauid King of Israel,

2 To knowe wisdom^a, and instruction, to vnderstand the wordes^b of knowledge,
3 To receiue^c instruction to doe wisely, by iustice and iudgement and equitie,

submit our selues to the correction of thine y^e are wise. d By lining iustly, & rendring to euery man that which apperteyneth vnto him.

* This worde Proverbe, or parable signifieth a grave and notable sentence, worthy to be kept in memorie: and is sometime taken in the evil part for a mocke or scoffe.

a That is, what we ought to know and follow, and what we ought to refuse.

b Meaning, the word of God wherein is the onely true knowledge.

c To learne to

e To such as
haue not dis-
cretion to rule
themselues.

f As he sheweth
that these pa-
rables contey-
ning the effect
of religion as
touching ma-
ners & doctrine
do apperteyne
to the simple
people: so doth
he declare that
the same is also
necessary for
them that are
wise & learned.

Psal. 111. 10.

ecclus. 1. 14.

g He speaketh
this in y Name
of God, which
is the vniuersal
Father of all
creatures, or in
the name of the
pastor of the
Church, who is
as a father.

h That is, of
the Church,
wherein the
faithful are be-
gotten by the
incorruptible

seed of Gods worde. *"Ebr. increase of grace.* i To wit, the wicked, which haue not the feare of God. k Hee speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour. l As the graue is neuer facie, so the auarice of the wicked and their crueltie hath no end. m Hee sheweth wherby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent. n That is, haue nothing at all to doe with them.

4 To giue vnto the simple sharpenes of
wit, & to the child knowledge & discretion.

5 A wise man shall heare and increase in
learning, and a man of vnderstanding shall
attaine vnto wise counsels,

6 To vnderstand a parable, and the inter-
pretation, the wordes of the wise, and their
darke sayings.

7 * The feare of the Lorde is the begin-
ning of knowledge: but fooles despise wis-
dome and instruction.

8 My sonne, heare thy fathers instructiō,
and forsake not thy mothers teaching.

9 For they shalbe "a comely ornamēt vn-
to thine head, and as chaines for thy necke.

10 ¶ My sonne, if sinners doe intise thee,
consent thou not.

11 If they say, Come with vs, we will lay
wait for k blood, and lie priuily for the inno-
cent without a cause:

12 Wee will swallowe them vp aliue like a
l graue euen whole, as those that goe downe
into the pit:

13 We shall finde all precious riches, and fill
our houses with spoyle:

14 Cast in thy lot among vs: we will all
haue one m purse:

15 My sonne, walke not thou in y way with
them: refraine thy foote from their n path.

CHAP. I.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainly *as* without cause the net is spread before the eyes of all that hath wing.

18 So they lay waite for blood *and* lie priuily for *o* their liues.

19 Such *are* the wayes of euery one that is greedie of gaine: hee woulde take away the life of the owners thereof.

20 ¶ *q* Wisdome cryeth without: she vttereth her voyce in the *r* streetes.

21 She calleth in the hie *streete*, among the prease in the entrings of the gates, *and* vttereth her wordes in the citie, *saying*,

22 O ye *f* foolish, how long will ye loue foolishnes? and the scornfull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, *and* make you vnderstand my wordes)

24 Because I haue called, and ye refused: I haue stretched out mine hande, and none would regarde.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also *r* laugh at your destruction, *and* mocke, when your feare commeth.

27 When *o* your feare commeth like sudden desolation, and your destruction shall come, like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me carely, but

they which mocke and iest at Gods word, shall haue the iust reward of their mocking. ¶ That is, your destruction, which thing you feared.

o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their avarice and crueltie.

p Whereby he concludeth that the contagious man is a murderer.

q This wisdom is the eternal word of God.

r So that none can pretende ignorance.

s Wisdome reprooueth three kindes of men: the foolish of simple, which erre of ignorance, and the mockers, that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and haue the knowledge of godlines.

t This is spoken according to our captiue, signifying that the wicked

PROVERBS.

x Because
 they sought not
 with an affectio
 to God, but for
 ease of their
 owne grieve.
 y Shewing that
 without faith &
 obedience we
 cannot call vp
 on God aright.
 z They shall
 seeke what com
 moditie their
 wicked life
 shal giue them.

they shall not ^a finde me,
 29 Because they hated knowledge, and did
 not chuse the feare of the Lord.
 30 They woulde none of my counsell, but
 y despised all my correction.
 31 Therefore shall they eate of the ^a fruite
 of their owne way, and be filled with their
 owne deuices.
 32 For ^a ease slayeth the foolish, and the
 prosperitie of foolles destroyeth them.
 33 But he that obeyeth me, shall dwel safe
 ly, and be quiet from feare of euill.

a That is, the prosperitie, and sensualitie, wherein they delite.

CHAP. II.

1 *Wisdom* exhorteth to obey her. 5 *She* tea
 cheth the feare of God. 6 *She* is giuen of God.
 10 *She* preserveth from wickednes.

a That is,
 keepe them in
 thine heart.
 b If thou give
 thy selfe to the
 true know
 ledge of God
 without hypo
 crisie.
 c Meaning,
 that we must
 seeke y know
 ledge of God
 with care and
 diligence.
 d Shewing that
 no labour must
 be spared.
 e This faith
 begets the true
 wisdom, to
 knowe and
 feare God.
 f Or, hideth she
 salvation.

MY sonne, if thou wilt receiue my
 wordes, and ^a hide my commaunde
 ments within thee,
 2 And cause thine eares to hearken vnto
 wisdom, and encline ^b thine heart to vnder
 standing,
 3 (For if thou callest after knowledge,
^c and cryest for vnderstanding:
 4 If thou seekest her as silver, & searchest
 for her as for ^d treasures,
 5 Then shalt thou vnderstand the feare of
 the Lord, and find the ^e knowledge of God.
 6 For the Lord giueth wisdom, out of his
 mouth cometh knowledge & vnderstanding.
 7 He ^f preserveth the state of the righte
 ous: he is a shielde to them that walke vp
 rightly,
 8 That they may keepe y wayes of iudge
 ment: & he preserveth the way of his Saintes)

9 Then

C H A P. II.

9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, and euery good path.

10 ¶ When wisdome entreth into thine heart, and knowledge deliteth thy soule,

11 Then shal ^f counsell preferue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from ^g man that speaketh frowarde things,

13 And from them that leaue the ^g wayes of righteousness to walke in the wayes of darkenes:

14 Which reioyce in doing euill, and delite ^h in the frowardnes of the wicked,

15 Whose wayes are crooked, and they are lewd in their paths.

16 And it shall deliuer thee fro the strange ⁱ woman, *even* from the stranger, which flattereth with her wordes.

17 Which forsaketh ^j ^k guide of her youth, and forgetteth the ^l couenant of her God.

18 Surely her ^m house tendeth to death, and her paths vnto ⁿ the dead.

19 All they that goe vnto her, retorne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwel in the ^o land, and the vpriight men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressours shalbe rooted out of it.

^f The word of God shal teach thee & counsell thee how to gouernethy selfe.

^g That is, the word of God, which is ^g only light, to follow their owne fantasies which are darkenes.

^h When they see any giuen to euil as they are.

ⁱ Meaning, that wisdom, which is the word of God, shal preferue vs from all vices: naming this vice of whordome wheranto man is most prone.

^k That is, her husband, which is her head and guide to gouerne her, from

whome she ought not to depart, but remaine in his subiection.

^l Which is, the promes made in mariage.

^m Her acquaintance

with her familiars, and them that haunt her. ⁿ To them that are dead in body and soule. ^o They shall enioy the temporall and spiritual promises of God, as the wicked shalbe voyde of them.

PROVERBS.

CHAP. IIL.

Deut. 8. 1. and 30. 16.

a Long life is the blessing of God which he giueth to his, so farre soorth as it is expedient for them.

b By mercy & trueth, he meaueth the commandements

of the first and second table: or els the mercy and faithfulness that we ought to vse toward our neighbors.

c Keepe them as a most precious iewel.

d Haue them euer in remembrance.

e By this part he comprehendeth the whole

body, as by health he meaueth all the benefits promised in the Lawe

both corporal and spirituall.

f As was commanded in the Law, Exod. 23.

19. Deut. 26. 2. &

by this they acknowledged that God was the giuer of all thinges, and that they were ready to bestow al at his commandement.

g For to the faithful distributor God giueth in greater abundance.

Heb. 12. 5. Gen. 3. 19.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

MY sonne, forget not thou my Lawe, but let thine heart * keepe my commandements.

2 For they shall increase the length of thy dayes and the yeeres of life, and thy prosperitie.

3 Let not b mercy and truth forsake thee: binde them on thy c necke, and write them vpon the table of thine d heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shalbe vnto thy e nauell, & marrow vnto thy bones.

9 f Honour the Lorde with thy riches, and with the first frutes of all thine encrease.

10 So shall thy barnes be filled with abundance, and thy presses shal g burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

*12 * For the Lord correcteth him, whom he*

loueth,

CHAP. III.

loueth, euen as the father doeth the childe in
whome he deliteth.

13 Blessed is the man that findeth wisdom,
and the man that getteth vnderstanding.

14 For the marchandise thereof is better
then the marchandise of siluer, & the gaine
thereof is better then golde.

15 It is more precious then pearles: and all
things that thou canst desire, are not to bee
compared vnto her.

16 Length of dayes is in her right hand, &
in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all
her pathes prosperitie.

18 She is a tree of life to them that laye
holde on her, and blessed is he that retay-
neth her.

19 The Lord by wisdom hath layde the
foundation of the earth, and hath stablished
the heauens through vnderstanding.

20 By his knowledge the depthes are bro-
ken vp, & the cloudes drop downe the dew.

21 My sonne, let not these things depart from
thine eyes, but obserue wisdom, & counsell.

22 So they shall bee life to thy soule, and
grace vnto thy || necke.

23 Then shalt thou walke safely by thy
way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not bee a-
frayde, and when thou sleepest, thy sleepe
shall be sweete.

25 Thou shalt not feare for any sudden feare,
neither for the destruction of the wicked,
when it commeth.

26 For the Lord shalbe for thine assurance,
and shall preserue thy foote from taking.

27 ¶ Withhold

h Meaning, that
he that seeketh
wisdom: that
is, suffreth him
selfe to be go-
uerned by the
word of God,
shall haue all
prosperitie
both corporall
and spirittuall.

i Which bring-
eth forth such
fruit that they
that eat thereof,
haue life: & he
alludeth to the
tree of life in
Paradise.

k Hereby he
sheweth y this
wisdom, wher
of he speaketh,
is everlasting,
because it was
before all crea-
tures, & that al
things, euen
the whole
worlde were
made by it.

¶ Or, *brooke*, *made*
Chap. 1. 9.

l For when god
destroyeth the
wicked, he will
saue his, as he
did Lot in So-
dom.

PROVERBS.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
n That is, put-
 reth his trust
 in thee.
o Desire not
 to be like vnto
 him.
p That is, his
 couenant, and
 fatherly affec-
 tion, which is hid
 and seerer from
 the worlde.
q He will shew
 by his plagues,
 & their scornes
 shall turne to
 their owne de-
 struction, as
 Chap. 1. 24.

27 ¶ Withholde not the good from ^m the owners thereof, though there be power in thine hande to do it.
28 Say not vnto thy neighbour, Go & come againe, and to morowe will I giue *that*, if thou *now* haue it.
29 ¶ Intend none hurt against thy neighbour, seeing he doeth dwell ⁿ without feare by thee.
30 ¶ Striue not with a man causeles, when he hath done thee no harme.
31 ¶ Be not ^o enuious for the wicked man, neither chuse any of his wayes.
32 For the froward ^u abomination vnto the Lord: but his ^p secretes ^u with the righteous.
33 The curse ^u of the Lord ^u in the house of the wicked: but he bleisseth the habitation of the righteous.
34 With the scornfull ^q he scorneth, but he giueth grace vnto the humble.
35 The wise shall inherite glory: but fooles dishonour, *though* they be exalted.

C H A P. IIIL

1 *Wisdomme and her fruites ought to be feared.* **14** *The way of the wicked must be refused.* **20** *By the worde of God the heart, eyes and course of life must be guided.*

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people,
 read Chap. 1. 8.
b In Ebrew it

HEARE, O ye children, the instruction of a ^a father, and giue care to learne vnderstanding.

2 For I do giue you a good doctrine: *therefore* forsake ye not my Lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother,

is Onely: for though she had three others, as 1. Chron. 3. 5. yet, so tenderly loued she Salomon, that he was vnto her, as her onely sonne.

4 When

C H A P. IIII.

4 When ^e he taught me, and said vnto me,
Let thine heart hold fast my wordes: keepe
my commandements, and thou shalt liue.

^e Meaning, Da-
uid his father.

5 Get wisdome: get vnderstanding: for-
get not, neither decline from the wordes of
my mouth.

6 ForfAKE her not, and she shall keepe thee:
loue her and she shall preferue thee.

^d He sheweth
that we must
first begin at
Gods word, if
so be we will
other things
prosper with
vs, contray to
the iudgement
of the world,
which make it
their last study,
or els, care not
for it at all.

7 ^d Wisdome is the beginning: get wise-
dome *therefore*: and about all thy possession
get vnderstanding.

^e Salomon de-
clareth what
care his father
had to bring
him vp in the
truefcare of
God: for this
was Dauids
protestation.

8 Exalt her, & she shall exalt thee: she shall
bring thee to honour, if thou embrace her.

^f Thou shalt
walke at liber-
tie without
offence.

9 Shee shall giue a comely ornament vn-
to thine head, *yea*, she shall giue thee a
crown of glory.

^g Meaning, that
to do euill is
more proper &
naturall to the
wicked, then
to sleepe, eate
or drinke.

10 ^d Heare, my sonne, & receiue my words,
and the yeeres of thy life shall be many.

^h Gotten by
wicked meanes
and cruel op-
pression.

11 I haue ^e taught thee in the way of wis-
dome, and ledde thee in the pathes of righ-
teousnesse.

12 When thou goest, thy gate shall not bee
fstraite, and when thou runnest, thou shalt
not fall.

13 Take holde of instruction, & leaue not:
keepe her, for she is thy life.

14 ^d Enter not into the way of the wicked,
and walke not in the way of euill men.

15 Auoid it, and go not by it: turne from
it, and passe by.

16 For they can not ^g sleepe, except they
haue done euill, and their sleepe departeth,
except they cause *some* to fall.

17 For they eate the bread of ^h wicked-
nes, and drinke the wine of violence.

18 But the way of the righteous shuneth as
the

PROVERBS.

i Signifying y
 the godly in-
 crease daily in
 knowledge and
 perfection, tyll
 they come to
 full perfection,
 which is when
 they shall be
 ioyned to their
 head in the
 heavens.
 k That is, they
 shall haue
 health of body:
 vnder y which
 all other bles-
 sings promif- d
 in the lawe are
 conteyned.
 l For as the
 heart is either
 pure or cor-
 rupt, so is the
 whole course
 of mans life.
 m Keepe a mea-
 sure in all thy
 doings.

For, vnderstan-
 ding.

a That is, an
 harlot which
 giueth her selfe
 to another thē
 to her husband.
 b By oyle and
 honie he mea-
 neth flattering
 and craftie in-
 sistements.

the light, that ^l shineth more and more vn-
 to the perfite day.

19 The way of the wicked is as the darke-
 nes: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my wordes,
 incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but
 keepe them in the middes of thine heart.

22 For they are life vnto those that finde
 them, and health vnto all their ^k fleshe.

23 Keepe thine heart with all diligence: for
 thereout commeth ^l life.

24 Put away from thee a froward mouth,
 and put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and
 let thine cycliddes directe thy way before
 thee.

26 m Ponder the path of thy feete, and let
 all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the
 left, but remooue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie.

15 He willeth a man to liue on his labours and
 to helpe others, 18 To loue his wife. 22 The
 wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wise dome,
 & incline thine eare vnto my know-
 ledge,

2 That thou mayest regarde counsell, and
 thy lippes obserue knowledge.

3 For the lippes ^a of a strange woman
 drop as an honie combe, and her mouth is
 more soft then ^b oyle.

4 But the ende of her is bitter as worme-
 wood, and sharpe as a two edged sword.

CHAP. V.

Her ^cfeete go downe to death, and her ^eheppes take holde on hell.

Shee weigheth not the way of life: her ^dpathes are ^dmoveable: thou canst not know ^{her}.

Heare ye me now therefore, O children, and departe not from the woordes of my mouth.

Keepe thy way farre from her, and come not neere the doore of her house,

Least thou giue thine ^ehonour vnto others, and thy yeeres to the cruel:

Least the stranger should be filled with thy strength, and thy ^flabours be in the house of a stranger,

And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body).

And say, How haue I hated instruction, and mine heart despised correction!

And haue not obeyed the voyce of the ^gthat taught me, nor enclined mine eare to them that instructed me!

I was almost *brought* into all euill in the middes of the Congregation & ^gassemblie.

¶ ^hDrinke the water of ^hthy cisterne, & of the riuers out of the middes of thine owne well.

Let thy fountaines flowe forth, and the riuers of waters in the streetes.

But let them be thine, ⁱeven ⁱthine only, and not the strangers with thee.

Let thy ^kfountaine be blessed, and re-
 the wicked and infidels, but reserue them for thy sellie, thy familie
 and them that are of the householde of faith. ^kThy children which
 shall come of thee in great abundance, shewing that God blesteth
 marriage, and curseth whoredome.

^eAl her doings
 lead to destru-
 ction.

^dShe hath e-
 uer new means
 to allure to
 wickednes.

^eThat is, thy
 strength and
 goods to her ^f
 wil haue no pi-
 tie vpon thee:
 as is read of Se-
 son, and the
 prodigal sonne.

^fThe goods
 gotten by thy
 trauaile.

^gAlthough I
 was faithfully
 instructed in ^g
 trueth, yet had
 I almost fallen
 to vnto shame
 and destruccion,
 notwithstanding my good
 bringing vp in
 the assembly
 of the godly.

^hHe teacheth
 vs sobrietie,
 exhorting vs
 to liue of our
 owne labours
 and to be bene-
 ficiall to the
 godly that
 want.

ⁱDistribute
 them not to

1 Which thou
diddest marrie
in thy youth.

Or, goe astray
with a stranger?

He declareth
that except mā
doe ioyne to
his wife both
in heart and in
outward con-
uersation, that
he shall not es-
cape the iudge-
ments of God.

Because he
will not giue
eare to Gods
worde and be
admonished.

ioyce with the wife of thy¹ youth.

19 Let her be as the louing hinde and plea-
sant roe: let her brestes satisfie thee at all
times, and delite in her loue continually.

20 For why shouldest thou delite, my sōne,
in a strange woman, or embrace the bosome
of a stranger?

21 For the wayes of man are before the
eyes of the Lorde, and he pondereth all
his pathes.

22 His own iniquities shall take the wicked
him selfe, and he shall bee holden with the
cordes of his owne sinne.

23 He shallⁿ die for faulte of instruction, &
shall go astray through his great follie.

CHAP. VI.

1 Instruction for sureties. 6 The slothfull and
slugish is stirred to worke. 12 He descri-
beth the nature of the wicked. 16 The things
that God hateth. 20 To obserue the words
of God. 24 To see adulterie.

MY sonne, if thou bee suretie for thy
neighbour, and hast stricken hands
with the stranger,

He forbid-
deth vs not to
become surety
one for another
according to
the rule of cha-
ritie, but that
we consider
for whome and
after what sort,
so that the cre-
ditour may not
be defrauded.

2 Thou art^a snared with the wordes of thy
mouth: thou art euen taken with the wordes
of thine owne mouth.

3 Do this now, my sonne, and deliuer thy
selfe: seeing thou art come into the hande of
thy neighbour, goe, and humble thy selfe, &
solicite thy friends!

4 Giue no sleepe to thine eyes, nor slumber
to thine eyeliddes.

5 Deliuer thy selfe as a doe from the hand
of the hunter, and as a birde from the hand of
the fowler.

CHAP. VI.

6 ¶ Go to ^b the pismire, O sluggard: behold her wayes, and be wise.

7 For she hauing no guide, gouernour, nor ruler,

8 Prepareth her meat in the summer, and gathereth her foode in haruest.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 * Yet a litle sleepe, a litle slumber, a litle folding of the handes to sleepe.

11 Therefore thy pouertie commeth as one that ^dtrauailleth by the way, and thy necessitie like ^e an armed man.

12 The vnthriftie man ^f & the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: hee ^g signifieth with his feete: he ^h instructeth with his fingers.

14 Lewde things *are* in his heart: he imagineth euil at al times, & raiseth vp cōtētions.

15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recouerie.

16 ¶ These sixe things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, & the hands that sheade innocent blood,

18 An heart that imagineth wicked enterprises, ^h feete that be swyft in running to mischiese,

19 A false witnes that speaketh lyes, & him that rayseth vp contētions among ||brethrē.

20 ¶ My sonne, keepe thy fathers cōmandement, & forsake not thy mothers instructiō.

raging affections, which cary aman away in such sorte that he can not tell what he doeth. ¶ Or, neighbours.

^b If the word of God can not instruct thee, yet learne at ^c litle pismire to labour for thy selle, and not to burden others.

Chap. 24. 33.

^c He expresseth liuely the nature of ^d sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but ever seeke occasions thereunto.

^d That is, suddenly, and whē thou lookest not for it.

^e It shal come in such sort as thou art not able to resist it.

^f He sheweth to what inconvenience the idle persons & sluggards come by calling the vnthriftie, or the men of Belial, and slanderous.

Ebr. speaketh.

^g Thus all his gesture tēdeth to wickednes.

^h Meaning, the

- 1 Read cha. 3. 3. 21 Binde them alway vpon thine heart, & k By the commandement he meaneth the word of God: & by the instruction, the preaching & declaration of the same, which is committed to the Church. l And reprehensions when the word is preached bring vs to line. m With her wanton lookes and gesture. n Meaning, y she will neuer cease, till she haue brought thee to beggerie, and then seeke thy destruction. o He approueth not theft, but sheweth y it is not so abominable as whoredome, forasmuch as these might be redeemed: but adultery was a perpetual infamie, & death by y Law of God. p Meaning, for very necessity. q Ebr saileth in heart. q That is, death appointed by the Law.
- 22 It shall lead thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talke with thee.
- 23 For the k commandement is a lanterne, and instruction a light: and l corrections for instruction are the way of life,
- 24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.
- 25 Desire not her beautie in thine heart, neither let her take thee with her m eyelids.
- 26 For because of the whorish womā, a man is brought to a morsel of bread, and a woman wil hunt for the precious life of a man.
- 27 n Can a man take fire in his bosome, and his clothes not be burnt?
- 28 Or can a man goe vpon coles, and his feete not be burnt?
- 29 So he that goeth in to his neighbours wife, shall not be innocent, who so euer toucheth her.
- 30 Men do not o despise a thiefe, when hee stealeth, to satisfie his p soule, because he is hungrie.
- 31 But if he be founde, he shall restore seuen folde, or he shall giue all the substance of his house.
- 32 But he that committeth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.
- 33 He shall finde a wound and dishonour, and his reproch shall neuer be put away.
- 34 For ielousie is the rage of a man: there-

fore

C H A P. VII.

fore he wil not spare in y day of vengeance. r He sheweth
 35 He can not beare the sight of any raun- that man by na-
 some: neither will he consent, though thou ture seeketh
 augment the giftes. his death, that
hath abused
 his wife, and so concludeth that neither Gods Law nor the law of na-
 ture admitteth any raunsome for the adulterie.

C H A P. VII.

1 *An exhortation to wisdome and to the worde*
of God, 5 VVhich will preserue vs from the
harlot, 6 VVhose maners are described.

MY sonne, keepe my wordes, & hide my
 commandements with thee.

2 Keepe my commandements, and
 thou shalt liue, and mine instruction as the
 a apple of thine eyes.

3 Binde them vpon thy fingers, and write
 them vpon the table of thine heart.

4 Say vnto wisdome, Thou art my sister: &
 call vnderstanding thy kinswoman,

5 That they may keep thee frō the strange
 woman, *men* from the strāger that is smooth
 in her wordes.

6 *As I was* in the window of mine house,
 I looked through my windowe,

7 And I sawe among the fooles, and confi-
 dered among the children a yong man de-
 stitute of vnderstanding,

8 Who passed through the streete by her
 corner, and went toward her house,

9 In the twilight in the euening, when the
 night began to be ^c blacke and darke.

10 And beholde, there met him a woman
 with an harlots || behauiour, and || subtill in
 heart.

sciences did accuse them, which caused them to seeke the night to
 couer their filhines. b Salomon v-
sesh this para-
ble to declare
their folly, that
suffer themselues
to be abused
by harlots.
c He sheweth
that there was
almost none so
impudent, but
they were a-
frayde to be
seene, and also
their own con-

d He describeth certain conditions, which are peculiar to harlots.

"Ebr. she straggled her face."

e Because that in peace of frings a portion returned to them that offered, she sheweth him y she hath meate at home to make good cheere with: or els she would vse some cloke of holiness, til she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceyne others, and also thinking by observing of ceremonies and offerings to make satisfaction for their sinnes.

g *Or, carred worke.* *"Ebr. in his hande."* Which, thinking he goeth to the pasture, goeth willingly to his owne destruction. h Which goeth cheerefully, not knowing that he shall be chastised. *"Ebr. is for his life."*

11 (She ^d is babbling & loude: whose feet cannot abide in her house.

12 Now *she is* without, nowe in the streetes, and lyeth in wayte at euery corner)

13 So shee caught him and kissed him and "with an impudent face sayd vnto him,

14 I haue^e peace offerings: this^f day haue I payed my vows.

15 Therefore came I forth to meet thee, y I might seeke thy face: & I haue founde thee.

16 I haue deckt my bed with ornaments, || carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cinnamom.

18 Come, let vs take our fill of loue vntill y morning: let vs take our pleasure in dalliace.

19 For *mine* husbände is not at home: he is gone a iourney farre off.

20 He hath takē "with him a bagge of siluer, & will come home at y day appoynted.

21 Thus with her great craft she caused him to yeelde, and with her flattering lippes she entised him.

22 And he followed her straightwayes, as an ox that goeth to the slaughter, & ^h as a foole to the stocks for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that "he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies:

wander

CHAP. VIII.

wander thou not in her paths.

26 For she hath caused many to fall downe wounded, and the strong men are all slayne by her.

27 Her house is the way * vnto the graue, which goeth down to the chambers of death.

i Neither wit
nor strength can
deliuer them
that fall into
the handes of
the harlot.
Chap. 2. 28.

CHAP. VIII.

1 *Wisdom* declareth her excellencie. 11 *Riches*,

15 *Power*, 22 *Eternitie*. 32 *She exhorteth all to loue and follow her.*

DOth * not ^a wisdom crie? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She crieth besides ^b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, & vtter my voyce to the children of men.

5 O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent thinges, and the opening of my lippes shall teache things that be right.

7 For my mouth shall speake the trueth, & my lippes abhorre wickednes.

8 All ^c words of my mouth are righteous: there is no lewdnes, nor frowardnes in them.

9 They are all ^e plaine to him that wil vnderstand, and streight to them that woulde finde knowledge.

10 Receiue mine instruction, & not siluer, and knowledge rather then fine golde.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

Chap. 1. 20.

a Salomon declareth that man's cause of his owne perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his worde, & by his works to folow vertue and to flie from vice.

b Where the people did most resort, & which was the place of iustice

c Meaning, ^f the worde of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this worlde.

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d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent nor good counsellour.

e So that he that doeth not hate euil, feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wisdom or industrie, but by the prouidence of God.

g That is, study the worde of God diligently, and with a desire to profite.

h Signifying, that he chiefly meaneth the spiritual treasures and heavenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth

hereby the diuinitie and eternitie of this wisdom, which he magnifieth and prayseth through this booke: meaning thereby the eternall Sonne of God Iesus Christ our Sauiour, whom Saint Iohn calleth the worde that was in the beginning, Iohn 1.1.

12 I wisdom dwell with^d prudence, and I finde forth knowledge and counsels.

13 The feare of the Lord is to hate^e euil: as pride, & arrogancie, and the euil way: and a mouth that speaketh lewde things, I do hate.

14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.

15 By me, Kings^f reigne, & princes decree iustice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue me: and they that seeke me^g carefully, shal finde me.

18 Riches and honour are with mee: ^h *euem* durable riches and righteousness.

19 My fruite is better then golde, *euem* then fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the waye of righteousness, and in the middes of the pathes of iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lorde hath possessed me in the beginning of his way: *I was* ^k before his workes of olde.

23 I was set vp from euerlasting, from the beginning, and before the earth.

24. When there were no depths, was I begotten, when there were no fountaines abounding with water.

C H A P. VIII.

25 Before the mountaines were setled: and before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.

27 When he prepared the heauens, I was there, when he set the compasse vpon the deepe.

28 When he established the cloudes aboue, when hee confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, that the waters should not passe his commandement: when he appoynted the foundations of the earth,

30 Then ^m was I with him as a nourisher, & I was dayly ^{his} delight reioycing alway before him,

31 And tooke my ^a solace in the compasse of ^o his earth: and my delite ^{is} with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed *are they that* keepe my waies.

33 Heare instruction, and be ye wise, & refuse it not: blessed ^{is} the man that heareth mee, watching dayly at my gates, and giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, and shal obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his own soule: & al that hate me, loue death.

mans nature, and dwelt among vs, & filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

I He declareth the eternitie of the Sonne of God, which is meant by this worde Wisdome, who was before al time, & ever present with ^y Father. ^m Some reade a chief worker: signifying that this Wisdome, euen Christ Iesus, was equall with God his father, & created, presequeth and still worketh with him, as Iohn 5. 17. ⁿ Whereby is declared that the worke of ^y creatiō was no paine, but a solace vnto the wisdom of god. ^o By earth he meaneth man, which is the worke of God, in whome wisdom tooke pleasure: in so much as for mans sake the diuine Wisdome tooke

C H A P. IX.

^a Wisdome calleth all to her feast. 7 The

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scorner will not be corrected. 10 The feare of God. 13 the conditions of the harlot.

a Christ hath prepared him a Church.

b That is, many chiefe stayes & principal parts of his Church, as were the Patriarks, Pro-

phetes, Apo-
stles, Pastours,
and doctours.

c He compar-
eth wisdom
wth great princes
that keep open
house for all
that come.

d Meaning,
true preachers,
which are not
infected with
mans wisdom.

e He y^e know-
eth his owne
ignorance, and
is voyde of ma-
lice.

f By the meate
and drinke, is
meant y^e worde
of God and the
ministratiō of
the Sacramēts,
whereby God
nourisheth his

seruants in his house, which is the Church.

Wisdom hath buylt her^a house, and
hewen out her^b seuen pillars.

2 Shee hath killed her vitayles,
drawen her wine, and^c prepared her table.

3 She hath sent forth her^d maydens, and
cryeth vpon the highest places of the citie,
saying,

4 Who so is^e simple, let him come hither,
and to him that is destitute of wisdom, she
sayeth,

5 Come, and eate of my^f meat, and drinke
of the wine that I haue drawen.

6 Forsake *your way*, ye foolish, and ye shall
liue: and walke in the way of vnderstanding.

7 He that reproveth a scorner, purchaseth
to himselfe shame: and he that rebuketh the
wicked, *getteth* himselfe a blot.

8 Rebuke not a^h scorner, lest he hate thee:
but rebuke a wise man, and he wil loue thee.

9 Giue *admonitiō* to the wise, & he will be
the wiser: teache a righteous man, and hee
will increase in learning.

10 The beginning of wisdom is the feare of
the Lorde, & the knowledge of holy things,
is i vnderstanding.

11 For thy dayes shalbe multiplyed by me,
and the yeres of thy life shalbe augmented.

12 If thou be wise, thou shalt bee wise for

seruants in his house, which is the Church. g For the wicked wil
contemne him and labour to defame him. h Meaning, them that
are incorrigible, which Christ calleth dogges & swine: or he speaketh
this in comparisō, not that the wicked should not be rebuked, but he
sheweth their malice, and the small hope of profite. i He sheweth
what true vnderstanding is, to knowe the will of God in his worde,
which is meant by holy things.

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thy selfe, & if thou be a scorner, thou alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the high places of the citie,

15 To call them that passe by the way, that go right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she sayth also,

17 Stollen waters are sweete, & hid bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghestes are in the depth of hell.

are but mens traditions, which are more pleasant to the flesh than the word of God: and therefore they themselves boast thereof.

k Thou shalt haue the chief profit & commodity thereof.

l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth ver. 16 which were the wordes of the true preachers as ver. 4: but their doctrine is but as stollen waters: meaning, that they

C H A P. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to folowe vertue, and flee vice: and sheweth also what profite commeth of wisdom, & what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

A Wise sonne maketh a glad father: *chap. 13. 20.*
but a foolish sonne is an heauines to his mother.

2 The treasures of wickednes profite nothing: but righteousness deliuereth from death.

3 The Lorde will not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slothfull hand maketh poore: but the hand of the diligent maketh rich.

a That is, wickedly gotten.

b Though he suffer the instant want for a time, yet he will send him comfort in due season.

Or, desirousfull.

e When their wickednes shall be discovered, they shall be as dumme, & not knowe what to say.

d Shalbe vile and abhorred both of God & man, contrary to their owne expectation, which thinke to make their name immortal.

"Ebr lippes.

Or, surely.

e He that beareth a fayre countenance, and imagineth mischief in his heart, as Chap. 6. 13.

f For the corruption of his heart is knowen by his talke.

1. Cor. 13. 4.

1. pet. 4. 8.

g That is, God will finde him out to punish him.

h And so maketh him bold to do euill, whereas pouertie bridleth the poore from many euill things.

5 He that gathereth in sommer, *is* the sonne of wisdom: *but* he that sleepeeth in haruest, *is* the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of *c* the wicked.

7 The memoriall of the iust *shalbe* blessed: but the name of the wicked shal *d* rotte.

8 The wise in heart wil receiue comendments: but the foolish in *talke* shalbe beatē.

9 Hee that walketh vprightly, walketh *||* boldly: but he that peruertereth his wayes, shalbe knowne.

10 He that *c* winketh with the eie, worketh sorow, and he that is *f* foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a well-spring of lyfe: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: *** but lone couereth all trespasses.

13 In the lips of him that hath vnderstanding wisdom is found, & *g* a rod shalbe for the backe of him that is destitute of wisdom.

14 Wise men laye vp knowledge: but the mouth of the foole *is* a present destruction.

15 The riche mans goods are his *h* strong citie: *but* the feare of the needie *is* their pouertie.

16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to shame.

17 He that regardeth instruction, *is* in the way of life: but he that refuseth correction, goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

CHAP. CX.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* fined siluer: *but* y heart of the wicked *is* litle worth.

21 The lippes of the righteous do feed many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde ^k no sorrowes with it.

23 *It is* as a pastime to a foole to do wickedly: but wisdom *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God wil graunt the desire of the righteous.

25 As the whirlwind passeth, so *is* the wicked no more: but the righteous *is* as an everlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slouthfull to them that sende him.

27 The feare of the Lorde increaseth the daies: but the yerres of the wicked ^m shalbe diminished.

28 The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lorde *is* strength to the vpright man: but feare shal be for the workers of iniquitie.

30 The righteous shal ⁿ neuer be remoued: but the wicked shall not dwell in the lande.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shalbe cut out.

32 The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

i For they speake truth, and edify many by exhortations, admonitions and counsell. k Meaning, that all worldly things bring care & sorowe, whereas they that seeke the blessings of God, haue none.

l He is but a trouble, and griefe to him that setteth him about any busynesse.

m The time of their prosperitie shall bee short, because of their great fall, though they seeme to liue long.

n They enioy in this life by faith and hope, their everlasting life.

CHAP.

PROVERBS.

CHAP. XI.

a Vnder this worde he condemneth all false weightes, measures and deceit.

**Ely. stone.*

b When man forgetteth him selfe, and thinketh to be exalted about his vocation, then God bringeth him to confusion.

Ecclus. 5. 1.

ezek. 7. 19.

U. 5. 15.

c That is, shall enter into trouble.

d A dissembler that pretēdeth friendship, but is a priuie enemy.

e The country is blessed, where there is godly men, and they ought to reioyce when the wicked are taken away.

Or. prosperitie.

f Wil not make light report of others.

False ^a balāces are an abomination vnto ^g Lord: but a perfit ^e weight pleaseth him.

2 When pride commeth, then commeth ^b shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnes of the transgressors shall destroy them.

4 * Riches auaille not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousness of the iust shal deliuer them: but the transgressors shalbe taken in their owne wickednes.

7 * When a wicked mā dieth, his hope perissheth, & the hope of the vniust shal perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his ^c stead.

9 An ^d hypocrite with his mouth hurteth his neighbour: but the righteous shall bee deliuered by knowledge.

10 In the prosperitie of the righteous the citie ^e reioyceth, and when the wicked perish, there is ioy.

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will ^f keepe silence.

13 He that goeth about as a slanderer, discourereth a secret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsel is, the people fal: but where

C H A P. XL

where many & counsellors are, *there is health.*
 15 He shalbe sore vexed, that is suretie for a
 stranger, & he i y hateth suretiship, is sure.
 16 A || gracious woman attaineth honour,
 and the strong men attaine riches.
 17 Hee that is mercifull, k rewardeth his
 owne soule: but he that troubleth his owne
 || flesh, is cruell.
 18 The wicked worketh a deceitful worke:
 but he that soweth righteousness, shall re-
 ceive a sure reward.
 19 As righteousness leadeth to life: so he that
 followeth euill, seeketh his owne death.
 20 They y are of a frowarde heart, are abo-
 mination to the Lord: but they that are vp-
 right in their way, are his delite.
 21 I Though hand ioyne in hand, the wicked
 shall not bee unpunished: but the seede of
 the righteous shall escape.
 22 As a iewel of golde in a swines snout: so
 is a faire woman, which || lacketh discretion.
 23 The desire of the righteous is only good:
 but the hope of the wicked is indignation.
 24 There is that scattereth, & is more in-
 creased: but he that spareth more o then is
 right, surely commeth to pouertie.
 25 The liberal person shal haue plentie: &
 he that watereth, shall also haue raine.
 26 He that withdraweth y corne, the peo-
 ple will curse him: but blessing shalbe vpon
 the head of him that p selleth corne.
 27 He that seeketh good things, getteth fa-
 uour: but he that seeketh euill, it shall come
 to him.
 28 He that trusteth in his riches, shall fall:
 but the righteous shall flourish as a leafe.

g Where God
 giueth store of
 men of wisdom
 and counsell.
 h Whose con-
 uersation he
 knoweth not.
 i He that doeth
 not without
 iudgement, &
 consideration
 of the circum-
 stances put
 himself in dan-
 ger, as Cha. 6. 1.
 Or, modest.
 k Is both good
 to himselfe, &
 to others.
 Or, neighbour.
 l Though they
 make neuer so
 many friends,
 or thinke them
 selues neuer so
 sure, yet they
 shall not escape
 Or, is of incon-
 sistent behauiour.
 m They can look
 for nothing
 but Gods
 vengeance.
 n Meaning the
 that giue libe-
 rally, who God
 blesteth.
 o That is, the
 niggarde.
 Or, the soule
 of blessing shal
 be made fat.
 p That promi-
 sed for the
 vse of the that
 are in necessitie.

29 He tie.

PROVERBS.

a The covetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.

r For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God. **f** That is, bringeth them to the knowledge of God. **t** Shall be punished as he deserveth, as 1 Pet. 4. 18.

29 He that troubleth his owne house, shall inherite the winde, and the foole shall be servant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Beholde, the righteous shall be recompensed in the earth: howe much more the wicked and the sinner?

CHAP. XII.

HE that loveth instructiō, loveth knowledge: but he that hateth correction, is a foole.

2 A good mā getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cānot be established by wickednesse: but the roote of the righteous shall not be mooved.

4 A vertuous woman is the crowne of her husbände: but shee that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stande.

8 A man shall be commended for his wisdom: but the frowarde of heart shall be despised.

9 He that is despised, and is his owne servant,

a They are so grounded in the fauour of God, that their roote shall prosper continually.

b Strong, or painfull.

c As their conscience is upright, so shall they be able to speake for the selues against their accusers.

e The poore man that is contemned, & yet liueth of his owne trade.

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23

nant, is better then hee that boasteth himselfe and lacketh bread.

10 A righteous man ^d regardeth the life of his beast: but the mercies of the wicked are cruell.

11 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, is destitute of || vnderstanding.

12 The wicked desireth the ^e net of euils: but the ^f roote of ^g righteous giueth *fruite*.

13 The euill man is snared by the wickednes of *his* lips, but the iust shall come out of aduersitie.

14 A man shalbe faciate with good things by the fruit of *his* mouth, & the recompence of a mans handes shall *God* giue vnto him.

15 The way of a foole is ^g right in his owne eyes: but he that heareth counsell, is wise.

16 A foole in a day shall be knowne by his anger: but he ^h that couereth shame, is wise.

17 He that speaketh truth, will shew righteousness: but a false witnes *useth* deceit.

18 * There is that speaketh *wordes*, like the prickings of ⁱ a sworde: but the tongue of wise men is health.

19 The lippe of truth shalbe stable for euer: but a lying tongue *varieth* incontinently.

20 Deceit is in the heart of them that imagine euill: but to the counsellors of peace shall be *ioy*.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lippes are an abomination to the Lorde: but they that deale truely are *his* delite.

23 A wise man concealeth knowledge: but the

^d Is mercifol, eue to the verry beast that doeth him seruice.

Chap. 28. 19.

ecclus. 20. 27.

10r. defence.

^e Continually imagineth meanes howe to doe harme to others.

^f Meaning, their heart wichin, which is vpright, and doth good to all.

^g He standeth in his owne conceit, and condemneth all others in respect of himselfe.

^h Which bridleth his affections.

Chap. 14. 5.

ⁱ Which seeke nothing more then to prouoke others to anger.

P R O V E R B S.

Chap. 10. 4.
k That is,
 words of com-
 fort, or a chere-
 ful mind which
 is declared by
 his wordes, re-
 ioyceth a man,
 as a couetous
 minde killeth
 him.

l That is, more
 liberall in gi-
 uing.

m Although he
 get much by
 vnlawful mea-
 nes, yet will he
 not spende it
 vpon himselfe.

n If he vse his
 tongue to gods
 glorie, and the
 profite of his
 neighbour, god
 shall blesse
 him.

h He ener dese-
 reth, but ta-
 keth no paines
 to get any
 thing.

Ebr. way.
c For his pouer-
 tie, he is not a-
 ble to escape
 y^e threatnings
 which the cru-
 ell oppressors
 vse against
 him.

the heart of y^e fooles publisheth foolishnes,

24 * The hande of the diligent shall beare
 rule: but the idle *shalbe* vnder tribute.

25 Heauinesse in the heart of man doeth
 bring it downe: but a * good worde reioy-
 ceth it.

26 The righteous ¹ is more excellent then
 his neighbour: but the way of the wicked
 will deceiue them.

27 The deceitfull man roseth not, that he
 tooke in hunting: but the riches of the di-
 ligent man *are* precious.

28 Life is in the way of righteousnes, and in
 that pathway *there is* no death.

C H A P. XIII.

A Wise sonne *will obey* the instruction of
 his father: but a scorner will heare no
 rebuke.

2 A man shal eate good things by y^e fruit
 of his mouth: but the soule of the trespass-
 ers *shall suffer* violence.

3 He that keepeth his mouth, keepeth his
 life: but he that openeth his lips, destruction
shalbe to him.

4 The sluggarde ^b lusteth, but his soule
 hath nought: but the soule of the diligent
 shall haue plentie.

5 A righteous man hateth lying wordes:
 but the wicked causeth slander and shame.

6 Righteousnes preferueth the vpright of
 life: but wickednes ouerthroweth y^e sinner.

7 There is that maketh himselfe rich, and
 hath nothing, and that maketh himselfe
 poore, hauing great riches.

8 A man *will give* his riches for the ravn-
 some of his life: but the poore can not heare
 the

C H A P. XIII.

the reproche.

9 The light of ^y righteous reioyceth: but the candle of the wicked shalbe put out.

10 Only by pride ^d doth ~~man~~ make cōten- tion: but with the wel aduised *is* wisdom.

11 The ^e riches of vanitie shall diminish: but he that gathereth with ^f the hand, shall increase *them*.

12 The hope that is deferred, *is* ^y fainting of the heart: but when the desire commeth, *it is as* a tree of life.

13 He that despiseth ^g the worde, he shalbe destroyed: but he that feareth the comma- dement, he shalbe rewarded.

14 The instruction of a wise man *is as* the welspring of life, to turne away from the snares of death.

15 Good vnderstāding maketh acceptable: but the way of the disobedient *is* hated.

16 Euery wise mā wil worke by knowledge: but a foole will spread abroad folly.

17 *A wicked messenger falleth ^h into euil: but a faithfull ambassadour *is* preservation.

18 Pouertie and shame *is* to him that refuseth instruction: but he that regardeth cor- rection, shalbe honoured.

19 A desire accōplished deliteth the soule: but *it is* an abomination to fooles to depart from euill.

20 He that walketh ^w the wise, shalbe wise: but a companion of fooles shalbe ⁱ afflicted.

21 Affliction followeth sinners: but vnto the righteous *God* will recompense good.

22 The good man shal giue inheritance vn- to *his* childrens children: and the ^k riches of the sinner is laid vp for the iust.

d When as euery mā con- tendeth to haue the pree- minence, and will not giue place to ano- ther.

e That is, goods euill gotten.

f That is, with his owne la- bour.

g Meaning, the worde of God, whereby he is admonished of his dnetie.

Chap. 25. 13.

h Bringeth ma- ny inconueni- ences both to himselfe and to others.

i As he is pa- taker of their wickednes and beareth with their vices, so shall he be pu- nished alike as they are.

k Read Iob. 27.

PROVERBES.

1 God bleſſeth
the labour of
the poore, and
conſumeth
their goods,
which are neg-
ligent, becauſe
they thinke
they haue
ynough.
Chap. 13. 13.
eccles. 30. 1.

a That is, ta-
keth paine to
proſit her fami-
ly & to do that
which concer-
neth her duty
in her houſe.
Iob. 12. 4.

b That is, in
vprightnes of
heart & with-
out hypocriſie.
c His proude
tongue ſhall
cauſe him to
be puniſhed.

d By the oxen is
ment labour, &
by the crib the
harne meaning
without labour
there is no
profite.

e For the main-
tenance of his
owne ambi-
tion, and not for
Gods glory, as
Simon Magus.

f Doerh not know the grieuouſnes thereof, nor Gods indgements
againſt the ſame. g As a mans conſcience is witneſſe of his owne
griefe: ſo another can not feele the ioy and comfort, which a man
feeleth in him ſelfe.

23 Much food is in the field of the ^lpoore:
but ~~the~~ field is deſtroyed without diſcretion.

24 * He that ſpareth his rodde, hateth his
ſonne: but he that loueth him, chaſteneth
him betime.

25 The righteous eateth to the contenta-
tion of his minde: but the belly of the wic-
ked ſhall want.

CHAP. XIII.

A Wiſe woman ^a buildeth her houſe: but
the fooliſh deſtroieth it with her owne
handes.

2 * He that walketh in his ^b righteouſnes,
ſeareth the Lorde: but he that is lowde in
his wayes, deſpiſeth him.

3 In the mouth of the fooliſh is the ^c rod of
pride: but the lips of the wiſe preſerue the.

4 Where none ^d oxen are, there the crib is
emptie: but much increaſe ~~commeth~~ by the
ſtrength of the oxen.

5 A faithfull witnes will not lie: but a falſe
recorde will ſpeake lies.

6 A ſcorner ^e ſeeketh wiſdome, and ~~finde~~
it not: but knowledge is eaſie to him that
will vnderſtande.

7 Depart from the fooliſh mā, when thou
perceiueſt not ~~in him~~ the lips of knowledge.

8 The wiſdome of the prudent is to vn-
derſtande his way: but the fooliſhnes of the
fooles is deceit.

9 The foole maketh a mocke ^f of ſinne:
but among the righteous there is fauour.

10 The heart knoweth the ^g bitterneſſe of
the heart knoweth the grieuouſnes thereof, nor Gods indgements
againſt the ſame. g As a mans conſcience is witneſſe of his owne
griefe: ſo another can not feele the ioy and comfort, which a man
feeleth in him ſelfe.

his

his soule, and the stranger shall not meddle with his ioy.

11 The house of y wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way which seemeth right to Chap. 16. 25.
a man: but the yssues thereof are the wayes of death.

13 Euen in laughing, the heart is sorowfull,
and the ende of that myrth is heauinesse.

14 The heart that declineth, shall be facinate with his owne wayes: but a good man shall depart from him.

15 The foolish wil beleueue every thing: but the prudent will consider his steppes.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is carelesse.

17 He that is haffie to anger, committeth folie, and a busie bodie is hated.

18 The foolish doe inherite folie: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the riche are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euill? but to them that thinke on good thinges, shall be mercy, and trueth.

23 In all labour there is abundance: but the talke of the lippes bringeth onely want.

24 The crowne of the wise is their riches, and the folie of fooles is foolishnes.

h He sheweth that the allure-
ment vnto sinne
seemeth sweet,
but the ende
thereof is de-
struction.

i He that forsaketh God,
shall be puni-
shed, and made
wearie of his
sinnes wherein
he delited.

“Ebr. the reas-
on of imaginati-
ons.”
k If this come
not dayly to
passe, we must
consider that
it is because of
our sinnes,
which let Gods
working.

PROVERBS.

25 A faithfull witnes deliuereth soules: but a deceiuer speaketh lyes.

26 In the feare of the Lorde *is* an assured strength, and his children shall haue hope.

27 The feare of the Lorde *is as* a wellspring of life, to auoyde the snares of death.

28 In the multitude of the *l* people *is y* honour of a King, and for the want of people *commeth* the destruction of the prince.

29 He that is slowe to wrath, *is* of great wisdom: but he that is of an hastie minde, exalteth folie.

30 A sounde heart *is* the life of the || flesh: but enuie *is* the rotting of the bones.

31 * Hee that oppresseth the poore, repro- ueth him that made him: but he honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath vnderstanding, and is knowen *m* in the middes of fooles.

34 Iustice exalteth a nation, || but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise ser- uant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

A * Soft answer putteth away wrath: but grievous wordes stirre vp anger.

2 The tongue of the wise vseth know- ledge aright: but the mouth of fooles * bab- bleth out foolishnes.

3 The eyes of the Lord in euery place be- holde the euil and the good.

1 That is, the strength of a King standeth in many peo- ple.

|| Or, body.

Chap. 17. 5.

m For as much as they are conuict there- by, and put to silence.

|| Or, and the mercy of the people is a sacri- fice for sinne.

Chap. 25. 15.

Vers. 28.

4 A wholesome tongue *is as* a tree of life:
but the frowardnesse thereof *is* the breaking
of the minde.

5 A foole despiseth his fathers instruction:
but he that regardeth correction, is prudent.

6 The house of the righteous *hath* much
treasure: but in the reuenues of the wicked
is a trouble.

7 The lips of the wise doe spread abroad
knowledge: but the heart of the foolish *doth*
not so.

8 The ^b sacrifice of the wicked *is* abomi-
nation to the Lorde: but the prayer of the
righteous is acceptable vnto him.

9 The way of the wicked is an abomina-
tion vnto the Lord: but he loueth him that
followeth righteousness.

10 Instruction is euill to him that ^c forsa-
keth the way, & he that hateth correction,
shall die.

11 ^d Hell and destruction *are* before the
Lorde: how much more the heartes of the
sonnes of men?

12 A scorner loueth not him that rebuketh
him, neither will he go vnto the wise.

13 * A ioyfull heart maketh a cheerefull
countenance: but by the sorow of the heart
the minde is heauie.

14 The heart of him that hath vnderstan-
ding, seeketh knowledge: but the mouth of
the foole is fedde with foolishnes.

15 All the dayes of the afflicted *are* euil: but
a good ^e conscience *is* a continuall feast.

16 * Better *is* a litle with the feare of the
Lord, then great treasure and trouble there-
with.

a For though
they haue
much, yet it
is full of trou-
ble and care.

b That thing
is abominable
before God,
which the wic-
ked thinke to
be most excel-
lent, & where-
by they thinke
most to be ac-
cepted.

c He that swar-
neth from the
word of God,
cannot abide
to be admoni-
shed.

d There is no-
thing so deepe,
or secret that
can be hid from
the eyes of
God, much
lesse mens
thoughts.

Casp. 17. 23.

"Ebr. heart.

Psal. 37. 16.

PROVERBS.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

Chap. 29. 22.

18 * An angrie man stirreth vp strife: but he that is slowe to wrath, appealeth strife.

e That is, he
euer findeth
some let or
stay, and dare
not go forward.

Chap. 19. 1.

19 The way of a slothful man is as an hedge of thornes: but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father: but a foolish man deipiseth his mother.

21 Foolishnes is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vp rightly.

f Read Chap.
11. 14.

22 Without counsell thoughtes come to nought: but in the multitude of counsellers there is stedfastnes.

g If we will
that our talke
be comforta-
ble, we must
waite for time
and season.

23 A ioy commeth to a man by the answere of his mouth: and howe good is a worde in due season?

24 The way of life is on high to the prudent, to auoyde from hell beneath.

25 The Lorde will destroy the house of the proud men: but he will stablish the borders of the widow.

h That is, hel-
some and pro-
fitable to the
hearers.

26 The thoughtes of the wicked are abomination to the Lorde: but the pure pleasant wordes.

27 He that is greedie of gaine, troubleth his owne house: but he that hateth giftes, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lorde is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of eyes reioyceth the heart,
and

C H A P. XVI.

and a good name maketh the bones fat.

31 The eare that hearkeneth to the i correction of life, shall lodge among the wise.

32 Hee that refuseth instruction, despiseth his owne soule: but he that obcyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour goeth^k humilitie.

C H A P. XVI.

THe^a preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are becleane in his owne eyes: but the Lord pondereth y^e spirits.

3 "Commit thy workes vnto the Lord, and thy thoughtes shall be directed.

4 The Lorde hath made all thinges for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proude in heart, are an abomination to the Lord: though^{*} hand roynie in hand, he shall not be vn Timer.

6 By^d mercy and trueth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 * Better is a lile with righteousness, then great reuenues without equitie.

9 The heart of man^e purposeth his way:

d Their vpright and repenting life shall be a token that their finnes are forgiven. Chap. 15. 16. psal 37. 16. e Hee sheweth this follie of man which thinketh that his wayes are in his owne hande, and yet is not able to remoue one foote except God giue force.

i That suffreth him selfe to be admonished by Gods word, which bringeth life: and so amended.
k Meaning, that God exalteth none, but them that are truly humbled.

a He derideth the presumptioⁿ of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth hereby, y^e man flattereth himselfe in his doing: calling y^e vertue which God termeth vice.

"Ebr. vole.

c So that the iustice of God shall appeare to his glory, euen in y^e destruction of the wicked.

Chap. 11. 21.

PROVERBS.

Cap. 11. 1.

f If they be true and iust, they are Gods worke, and he delicteth therein, but otherwise if they be false, they are the worke of the deuill, and so their condemnation that vse them.

g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground, Deut. 32. 14.

Cap. 8. 10.

Psal. 125. 1.

k The sweete wordes of consolation, which come forth of a godly heart.

l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

but the Lord doeth direct his steppes.

10 A diuine sentence *shalbe* in the lippes of the King: his mouth shall not transgresse in iudgement.

11 * A true weight and balance are of the Lorde: all the weightes of the bagge *are* his worke.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.

13 Righteous lippes are y delight of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is *as* h messengers of death: but a wise man will pacifie it.

15 In y light of the kings countenance is life: & his fauour is i as a cloude of y latter raine.

16 * How much better is it to get wisdom then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euil, and he keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble minde with the lowly, then to deuide the spoyle with the proude.

20 Hee that is wise in his busines, shall finde good: and * he that trusteth in the Lord, he is blessed.

21 The wise in heart *shalbe* called prudent: and k the sweetenesse of the lippes shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the instruction

of

C H A P. XVII.

- of fooles & folie.
- 23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.
- 24 Payre wordes are as an hony combe, sweetenesse to the soule, and health to the bones.
- 25 * There is a way that seemeth right vnto man: but the yssue thereof are the wayes of death.
- 26 The person that trauaileth, trauaileth for himselfe: for his mouth craueth it of him.
- 27 A wicked man diggeth vp euill, and in his lippes is like ^m burning fire.
- 28 A frowarde person soweth strife: and a tale teller maketh diuision among princes.
- 29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.
- 30 ⁿ He shutteth his eyes to deuise wickednes: he moueth his lippes, and bringeth euil to passe.
- 31 Age is a crowne of glory, when it is found in the way of ^o righteousnes.
- 32 Hee that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne mind, is better then he that winneth a citie.
- 33 The lot is cast into the lappe: but the whole disposition thereof ⁿ P of the Lord.

Chap. 14. 23.

"Ebr. boweth upon him.

m For he consumeth himselfe and others.

n With his whole induer he labourereth to bring his wickednes to passe.

o That is, whe it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be ascribed to fortune: for all things are determined in the counsell of God, which shall come to passe.

C H A P. XVII.

- B**etter is a dry morsell, if peace be with it, then an house ful of sacrifices with strife.
- 2 * A discrete seruāt shal haue rule ouer portions given to ^y people, wherewith they feasted.

a For where as were many sacrifices, there were many
Ecclus. 10. 26.

PROVERBS.

b That is, shall be made gouernour ouer the children.

Chap. 14. 31.

a *Elr. the lippe of excellencie.*

c The reward hath great force to gaine the heartes of men.

d He that admonisheth the prince of his fault, maketh him his enemy.

e By the messenger is ment such meanes, as God vseth to punish the rebels.

f Whereby he meaneth the wicked in his rage, who hath no feare of God.

Rom. 12. 17.

1. I. I. I. 5. 15.

1. pet. 3. 9.

1. sa. 5. 23.

chap. 24. 24.

a lewde sonne, and he shall deuide the heritage among the brethren.

3 *As is the lining potte for siluer, and the fornace for golde, so the Lorde tryeth the heartes.*

4 The wicked giueth heede to false lippes, and a lyer hearkeneth to y naughty tongue.

5 * He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shall not be unpunished.

6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.

7 "Hie talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whither fouer it e turneth.

9 He that couereth a trasgression, seeketh loue: but hee that repeateth a matter, separateth the d prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A sedicious person seeketh onely euil, & a cruel e messenger shalbe sent against him.

12 *It is better* for a man to meete a beare robbed of her whelpes, then a f foole in his folie.

13 * He that reuwardeth euill for good, euil shall not depart from his house.

14 The beginning of strife *is as* one that openeth the waters: therefore or the contention be medled with, leaue off.

15 * He that iustificeth the wicked, and hee that condemneth the iust, euen they both

are

are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none heart?

17 A friend loneth at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour.

19 Hee loueth transgression, that loueth strife: and he that exalteth his gate, seeketh destruction.

20 The froward heart findeth no good: & he that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, getteth him selfe sorowe, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull minde dryeth the bones.

23 A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.

24 * Wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, & a heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should sinne such for equitie.

27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (whē he holdeth his peace) is counted wise, and hee that stoppeth his lippes, prudent.

What away-
leth it the wic-
ked to be rich,
seeing he see-
teth not his
minde to wise-
dome?

h So that he is
more then a
friend, euen a
brother that
helpeth in time
of aduersitie.
i Reade Chap.
6.1.

k Lifesth v^p
himselfe aboue
his degree.

Chap. 15. 13.

l That is, se-
cretly and out
of the bosome
of the rich.
Eccles. 2. 14.

and 8. 1.

m That is, wi-
der to and fro
and seeke not
after wisdom.

Chap. 10. 1.

n For their wel
doing.

a He that le-
meth wisdom,
will separate
him selfe from
all impediments,
and give him
selfe wholly to
seeke it.

b That is, that
he may talke li-
cenciously of
whatsoever com-
meth to minde.

c Meaning, such
one as contem-
neth all others.

d Which can
never be drawe
empty, but
bring euer
profite.

e That is, to
fauour him and
support him.

f They are sone
beleened and
enter most
deepely.

g He sheweth
what is the re-
fuge of the
godly against
all troubles.

Chap. 10. 15.

Chap. 16. 18.

Eccles. 11. 8.

h The minde
can well beare
the infirmitie
of the body,
but when the
spirite is woun-
ded, it is a
thing most hard
to susteine.

FOR the desire thereof he will ^a separate
him selfe to seeke it, and occupie himself
in all wisdom.

2 A foole hath no delite in vnderstanding:
but that his heart may be ^b discouered.

3 When the wicked commeth, the cometh
contempt, and with the vile man reproch,

4 The words of a mans mouth are like deep
waters, and the wellspring of wisdom is
like a flowing riuier.

5 It is not good to ^c accept the person of
the wicked, to cause the righteous to fall in
iudgement.

6 A foolles lippes come with strife, and his
mouth calleth for stripes.

7 A foolles mouth is his owne destruction,
and his lippes are a snare for his soule.

8 The wordes of a tale bearer are as flat-
terings, and they go downe into the bow-
els of the bellie.

9 He also that is slothful in his worke, is euē
the brother of him that is a great waster.

10 The Name of the Lord is a strong towre:
the righteous runneth vnto it, & is exalted.

11 * The rich mans riches are his strong ci-
tie: and as an high wall in his imagination.

12 * Before destruction the heart of a man
is haucie, and before glory goeth lowlines.

13 * He that answereth a matter before he
heare it, it is folie and shame vnto him.

14 The spirite of a man will susteine his in-
firmitie: but ^h a wounded spirite, who can
beare it?

15 A wise heart getteth knowledge, & the
care of the wise seeketh learning.

16 A mans

CHAP. XIX.

16 A mans gift ⁱenlargeth him; & leadeth him before great men.

17 ^kHe that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot ⁱcauseth contentions to cease, & ^mmaketh a partition among the mightie.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the ⁿbarre of a palace.

20 With the fruite of a mans mouth shall his bellie be satisfied, and with the increase of his lippes shall he be filled.

21 Death and life are in the power of the tongue, and they that ^oloue it, shall eat the fruite thereof.

22 He that findeth ^pa wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friendes, ought to shewe him selfe friendly: for a friende is neerer ^qthen a brother.

i Getteth him libertie to speake, and fauour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquiereth out the matter, it turneth to his shame.
l If a controversie can not otherwise be decided, it is best to cast lots to know whose ^ything shalbe.
m Appeareth their controversie, which are so stout that they can not otherwise be pacified.

1. If a controversie can not otherwise be decided, it is best to cast lots to know whose ^ything shalbe.
m Appeareth their controversie, which are so stout that they can not otherwise be pacified.

o By the using of ^ytongue wel or euil, cometh the fruite thereof either good or bad.
p He ^yis ioyned w a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.
q That is, oftentimes such are found which are more readie to do pleasure then he that is more bound by dutie.

CHAP. XIX.

Chap. 18. 6.

Better ^{*}is the poore that walketh in his vprightnesse, then he that abuseth his lippes, and is a foole.

2 For without knowledge the mind is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his waye,

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waye, and his hearte freateth against the Lord.

4 Riches gather many friendes: but the poore is separated from his neighbour.

*Deut. 19. 19.
Ezek. 13. 62.*

5 * A false witnes shal not be vnpunished: and he that speaketh lyes, shall not escape.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth giftes.

7 All the brethren of the poore doe hate him: howe much more will his friendes depart farre from him? though he be instant with wordes, yet they will not.

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.

8 He that possesseth vnderstanding, blesseth his owne soule, and keepeth wisdome to finde goodnes.

c The free vse of things are not to be permitted to him that can not vse them aright.

9 A false witnes shall not be vnpunished: and he that speaketh lyes, shall perishe.

d That is, to couer it by charitie and to do therein as may most serue to Gods glory.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

*Chap. 20. 2.
Chap. 17. 21.
Chap. 21. 9.*

11 The discretion of a man deferreth his anger: & his glory is to passe by an offence.

e As raies that droppeth and rotte the house.

12 * The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the grasse.

Chap. 18. 22.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers: but * a prudent wife cometh of the Lord.

15 Slothfulnes causeth to fall a sleepe, and a deceitfull person shalbe affamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth

CHAP. XIX.

He that walketh in his wayes, shall die.

He that hath mercie vpon the poore, and lendeth vnto the Lorde: and the Lorde will recompense him that which he hath giuen.

Chasten thy sonne while there is hope, let not thy soule spare for his murmuring.

A man of much anger shall suffer punishment: and though thou deliver him, yet will his anger come againe.

Hearc counsell, and receiue instruction, that thou maist be wise in thy latter end.

Many deuices are in a mans heart: but the counsell of the Lord shall stand.

That that is to be desired of a man, is his goodnes, and a poore man is better then a rich man.

The feare of the Lord leadeth to life: & he that is filled therewith, shall continue, and shall not be visited with euill.

* The foolish full hideth his hande in his holome, and will not put it to his mouth againe.

* Smite a scorner, and the foolish will beware: and reprove the prudent, and hee will vnderstand knowledge.

He that destroyeth his father, or chaseth away his mother, is a lewd & shamefull child.

My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

A wicked witnes mocketh at iudgemēt, and the mouth of the wicked swalloweth vp iniquitie.

But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

f Though for a time he giue place to counsell, yet soon after will he giue place to his raging affections.

g Mans denice shall not haue successe, except God gouerne it, whose purpose is vni- changeable.

h That is, that he be honest: for the poore man that is honest, is to be esteemed above the rich which is not vertuous.

(chap. 26. 15.)

(chap. 11. 11.)

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure & delight therein, as gluttons, and drunkards in delicate meats and drinkes.

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CHAP. XX.

a By wine here
is meant him
that is giuen
to wine, and so
by strong drink
Chap. 19. 12.
b Putteth his
life in danger.

e It is hard to
finde out: for it
is as deepe wa-
ters, whose bot-
tome can not
be sonde: yet
the wise man
will know a
man eyther by
his words or
maners.
d Where righ-
teous iudge-
ment is execu-
ted, there
sinne ceaseth,
and vice dare
not appeare.
1. King. 8. 36.
2. chro. 6. 36.
eccles. 7. 22.
1. iohn 1. 8.
"Eke stone and
stone, ephab and
ephab.
e Reade Chap.
16. 11.

Wine ^a is a mocker, and strong drinke
is raging: and whosoever is decei-
ued thereby, is not wise.

2 * The feare of the King is like the roa-
ring of a lyon: he that prouoketh him vnto
anger, ^b sinneth against his owne soule.

3: It is a mans honour to cease from strife:
but euery foole will be meddling.

4 The slothfull will not plowe, because of
winter: therefore shall he begge in sommer,
but haue nothing.

5 The counsell in the heart of ^c man is like
deepe waters: but a man that hath vnder-
standing, will drawe it out.

6 Many men wil boast, euery one of his
owne goodnesse: but who can finde a faith-
full man?

7 He that walketh in his integritie, is iust: &
blessed shall his children be after him.

8 A king ^y sitteth in ^y throne of iudgemēt,
d chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart
cleane, I am cleane from my sinne?

10 Diuers ^e weights, and diuers measures,
both ^e these are euen abomination vnto the
Lord.

11 A childe also is knowen by his doings,
whether his worke be pure and right.

12 The Lord hath made both these, euen
the eare to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto
pouertie: open thine eyes, and thou shalt be
satisfied with bread.

14 It is naught, it is naught, sayth the byer:
but when he is gone apart, he boasteth.

15 There

CHAP. XX.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man: but afterward his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discovereth * secrets: therefore meddle not with him that flattereth with his lippes.

20 * He that curseth his father or his mother, his light shall bee put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not bee blessed.

22 Say not thou, * I will recompense euill: but wayte vpon the Lorde, and hee shall saue thee.

23 * Diuers weightes are an abomination vnto the Lorde, and deceitfull balances are not good.

24 * The steppes of man are ruled by the Lorde: how can a man then vnderstande his owne waye?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the ^hwheele to turne ouer them.

27 The light of ^y Lord is the breath of man, and searcheth all the bowels of the bellie.

28 * Mercie

*Chap. 27. 13.
Teach him wit, that he cast not him selfe rashly into danger.*

*Chap. 11. 13.
Eccl. 21. 17.
Leuit. 20. 9.
Mat. 15. 4.
Deut. 32. 35.
Chap. 17. 13.
and 24. 29.
Rom. 12. 17.
1. thes. 5. 15.
1. pet. 3. 9.
Chap. 11. 7.*

*and verse 10.
Iere. 10. 23.
g That is, to applie it, or take it to his own vse, which was appointed to Gods, and then inquire howe they may be exempted from the fault, h Which was a kinde of punishment then vsed.*

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Hebr. 4.

12.

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Chap. 29. 24.

& Sharpe punishment, that pearceth euen the inward parts, is profitable for the wicked, to bring the to amendment.

28 * Mercie and truth preferue the King: for his throne shall bee established with mercie.

29 The beauty of yong men is their strength, & the glory of the aged is the gray head.

30 * The blowes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their own purposes to passe any otherwise then God hath appointed: much lesse are the inferiorious able.

Chap. 16. 2.

Micah. 6. 8.

Or plowing.

b That is, the thing whereby he is guided, or which he bringeth forth, as the fruit of his worke.

c He that goeth rashly about his busines and without counsel.

Chap. 13. 11.

d He meaneth this chiefly of iudges & princes which leane y vocatio wherunto God hath called the, & powle their subiects to maintaine their iudges. Chap. 19. 13. and 25. 24. Or, in a great familie.

THe Kings heart is in the hande of the Lord, as the riuers of waters: he turneth it whithersoever it pleaseth him.

2 Euery * waye of a man is ryght in his owne eyes: but the Lorde pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haucie looke, and a proud heart, which is the light of the wicked, is sinne.

5 The thoughtes of the diligent doe surely bring abundance: but whosoever is hastie, commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of the that seeke death.

7 The robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerterd & strange: but of the pure man his worke is right.

9 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

C H A P. XXI.

10 The soule of the wicked wisheth euil: & his neighbour hath no fauour in his eyes.

11 ^eWhen the scorner is punished, the foolish is wise: & when one instructeth the wise, he will receiue knowledge. e Reads Chap. 19.25.

12 The righteous ^fteacheth the house of the wicked: *but God ouerthroweth the wicked for their euil.*

f Though the godly admonish them both by wordes and exāple of life, yet the wicked wil not amend, til God destroy them.

13 He that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.

g To do a pleasure to the angry man pacifieth him.

14 ^gA gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioye to the iust to doe iudgement: but destruction *shalbe* to the workers of iniquitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loueth pastime, *shall be* a poore man: and he that loueth wine and oyle, shall not be riche.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust & putting the wicked in their places.

18 The ^hwicked *shall be* a raunsome for the iust, & the transgressour for the righteous.

Ecclus 25.18.
i Meaning, a buydance of all things.

19 ^{*}It is better to dwell in the wildernes, then with a contentious and angrie woman.

20 In the house of the wise is a pleasaunt treasure and ioye: but a foolish man deuoureth it.

21 He that followeth after righteousness and mercy, shal finde life, righteousness, and glorie.

k Wisdome overcommeth strength and confidence in worldly things.

22 A ^kwise man goeth vp into the citie of the mighty, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his

B b i tongue,

PROVERBES.

tongue, keepeth his soule from afflictions.

24. Proude, haucie & scornefull *is* his name that worketh in *his* arrogancie wrath.

25. The desire of the slouthful *is* slaieth him: for his hands refuse to worke.

26. He coueteth euermore greedily, but the righteous giueth, and spareth not.

27. The * sacrifice of the wicked *is* an abomination: howe much more when he bringeth it with a wicked minde?

28. * A false witnes shall perish: but he that heareth, *is* speaketh continually.

29. A wicked man hardeneth his face: but the iust, he wil direct his way.

30. There is no wisdom, neither vnderstanding, nor counsel against the Lord.

31. The horse is prepared against the day of battel: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to bee chosen aboue great riches, & *a* louing fauour is aboue siluer and aboue golde.

2. * The riche and poore *b* meete together: the Lord *is* the maker of them all.

3. * A prudent man seeth the *c* plague, and hideth himselfe: but the foolish goe on still, and are punished.

4. The reward of humilitie, *and* the feare of God *is* riches, and glorie, and life.

5. Thornes *and* inares *are* in the way of the froward: *but* he that regardeth his soule, wil depart farre from them.

6. Teach a childe *d* in the trade of his way, and when hee is olde, hee shall not depart from it.

7. The riche ruleth the poore, and the bo-
rower

1 He thinketh to liue by wishing and desiring all things, but wil take no payne to get ought.

Chap. 15. 8.

isa. 1. 13.

eccles. 34. 11.

Chap. 19. 5.

m He may boldly testifie the truth that he hath heard.

metes. 7. 3.

a Which cometh by well doing.

Chap. 29. 13.

b Liue together and haue neede the one of the other.

Chap. 27. 12.

c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vertuously, and hee shall continue.

rower is seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, & the ^e rodde of his anger shal faile.

9 * He that hath a good ^f eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproche shall cease.

11 He that loueth purenes of heart ^{for} the grace of his lippes, the ^g King shall be his friende.

12 The eyes of the Lorde ^h preserue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The mouthful man saith, ⁱ A lion is without, I shalbe slayne in the streete.

14 The mouth of strāge women ^{is as} a deepe pit: he with whome the Lord is angrie, ^k shal fall therein.

15 Foolishnesse is bound ^l in the heart of a childe: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, & giueth vnto the riche, ^{shal} surely come to pouertie.

17 ¶ Incline thine eare, & heare the words of the wise, and applie thine heart vnto my knowledge.

18 For ^{it} shalbe pleasant, if thou keepe them in thy belly, and if they be directed together in thy lippes.

19 That thy cōfidence may be in ^m ^y Lord, I haue shewed thee this day: thou therefore take heede.

20 Haue not I writtē vnto thee ⁿ three times in counsels and knowledge,

Bb 2

21 That

e His auctoritie, whereby he did oppress others, shalbe takē from him. Eccles. 31. 23.

f He ^y is merciful & liberall.

g He sheweth that princes shoulde vse their familiaritie, whose conscience is good and their talke wise & godly.

h Faubour them that loue knowledge.

i He derideth them ^y inuent vaine excuses, because they would not do their duetie.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the ende of wisdom is: to wit, to direct vs to the Lord.

n That is, sundry times.

PROVERBS.

*1 Ebr. in the
gate.
Chap. 23. 11.*

*o Have not to
do with him
that is not able
to rule his af-
fections: for he
would hurt
thee by his evil
conversation.
p Which rash-
ly put theſelues
in danger for
others, as
Chap. 6. 1.
Deut. 27. 17.
chap. 23. 10.*

*a Eate with
sobrietie.
b Bridle thine
appetite, as it
were by force
and violence.
c For oft times
the rich, when
they bid their
inferiours to
their tables, it
is not for the
loue they beare
them, but for
their owne ſecret
purpoſes. d Beſtowe
not the gifts that
God hath giuen
thee, to get worldly
riches.*

- 1 That I might ſhew thee the aſſurance of
the wordes of truth to anſwere the wordes
of truth to them that ſend to thee?
- 2 Robbe not the poore, becauſe hee is
poore, neyther oppreſſe the afflicted " in
iudgement.
- 23 For the Lord * wil defend their cauſe, &
ſpoyle the ſoule of thoſe that ſpoyle them.
- 24 Make o no friendſhippe with an angrie
man, neither go with the furious man,
- 25 Leaft thou learne his wayes, & receyue
deſtruction to thy ſoule.
- 26 Be not thou of them that P touche the
hand, nor among them y are ſurety for debts.
- 27 If thou haſt nothing to paye, why cauſeſt
thou that he ſhoulde take thy bed from vn-
der thee?
- 28 Thou ſhalt not * remooue the ancient
boundes which thy fathers haue made.
- 29 Thou ſeeſt that a diligent man in his bu-
ſines ſtandeth before Kings, & ſtandeth not
before the baſe ſort.

CHAP. XXIII.

- W**Hen thou fitteſt to eate with a ru-
ler, ^a conſider diligently what is be-
fore thee,
- 2 ^b And put the knife to thy throte, if thou
be a man giuen to the appetite.
 - 3 Be not deſirous of his deintie meates:
^c for it is a deceiueable meate.
 - 4 Trauayle not too much to be riche: but
ceafe from thy ^d wiſedome.
 - 5 Wilt thou caſt thine eies vpō it, which is
nothing? for riches taketh her to her winges,

C H A P. XXIII.

as an eagle, and flieth into the heauen.

6 Eat thou not the bread of him that hath an euill eye, neyther desire his deyntie meates,

7 For as though he thought it in his heart, so wil he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy wordes.

10 * Remoue not the ancient boundes, and enter not into the fieldes of the fatherles.

11 For he that redeemeth them, is mightie: he will * defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the wordes of knowledge.

13 * Withholde not correction from the childe: if thou smite him with the rodde, he shall not dye.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wise, myne heart shal reioyce, and I also.

16 And my reynes shall reioyce, when thy lippes speake righteous things.

17 * Let not thine heart be enuious against sinners: but let it be in the feare of the Lorde continually.

18 For surely there is an ende, ^h & thy hope shal not be cut off.

19 O thou my sonne, heare, and be wise, & guyde thine heart in the way.

20 Keepe not companie with drunkards, nor with gluttons,

e That is, covetous, as contrarie, a good eye is taken for liberall, as Chap. 22. 9.

f He will not cease, till he hath done thee some harme, & his flattering wordes shall come to no vse. Deut. 32. 17. Chap. 22. 28. Chap. 22. 23.

Chap. 13. 24. and 19. 18. Eccles. 30. 1.

g That is, from destruction.

Psal. 37. 1. Chap. 24. 1.

h The prosperity of the wicked shall not continue. i In the observation of Gods commandments. "Ebr. mine bishops. "Ebr. daunters of flesh.

PROVERBS.

21 For the drunkarde and the glutton shall be poore, & the sleeper shalbe clothed with ragges.

22 Obey thy father y^e hath begotten thee, & despise not thy mother when she is olde.

k Spare no cost for trueths sake, nether depart from it for any gaine.

23 Bye ^k the trueth, but sell it not: likewise wisdom, and instruction, & vnderstanding.

24 The father of the righteous shal greatly reioyce, and he that begetteth a wise childe, shal haue ioy of him.

25 Thy father and thy mother shalbe glad, and she that bare thee, shall reioyce.

l Giue thy self wholly to wisdom.

26 My sonne, giue me ^l thine heart, and let thine eyes delite in my wayes.

Chap. 22. 14.

27 * For a whore ^u as a deepe ditche, and a strange woman ^u as a narrow pitte.

Chap. 7. 13.

m She seduceth many, and causeth them to offend God.

28 * Also she lyeth in wayte as for a praye, ^m and shee encreaseth the transgressours among men.

29 To whom is wo? to whome is sorowe? to whome is strife? to whome is murmuring? to whome are woundes without cause? and to whome is the rednesse of the eyes?

Chap. 1. 18.

n Which by arte makewine stronger, and more pleasant.

30 ^{euen} to them that tary long at the wine, to them that go, ^u and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cuppe, or goeth downe pleasantly.

32 In the ende thereof it wil bite like a serpent, and hurt like a cockatrice.

o That is, drunkennes shall bring thee to whoredome.

33 Thine ^o eyes shall looke vpon straunge women, and thine heart shall speake lewde things.

p In such great danger shalt thou be.

34 And thou shalt be as one that sleepeth in the middes of the P sea, and as he that sleepeth in the top of the mast.

35 They

C H A P. XXIIII.

35 They haue stricken me, shalt thou say; but I was not sicke: they haue beaten me, but I knewe not, when I awoke: therefore will I seeke it yet still.

q Though dr-
kennes make
them more in-
sensible then
beastes, yet can
they not re-
frayne.

C H A P. XXIIII.

BE* not thou enuious against euill men,
neither desire to be with them.

Plal. 37. 1.
chap. 22. 17.

2 For their heart imagineth destructi-
on, and their lippes speake mischief.

3 Through wisdom is an house buylded,
and with vnderstanding it is established.

4 And by knowledge shal the chambers be
filled with all precious, and pleasant riches.

5 A wise man is strong: for a man of vnder-
standing encreaseth his strength.

6 * For with counsel thou shalt enterprise
thy warre, & in the multitude of them that
can giue counsel, is health.

Chap. 20. 18.

7 Wisdom is hie to a foole: therefore he can
not open his mouth in the gate.

8 He that imagineth to do euill, men shall
call him an autor of wickednes.

a In the place
where wisdom
should be
shewed.

9 The wicked thought of a foole is sinne,
& the scorner is an abomination vnto men.

10 If thou be^b faynt in the day of aduersi-
tie, thy strength is small.

b Man hath no
tryall of his
strength till he
be in troubles.

11 Deliuer the that are drawn^c to death:
& wilt thou not preferue them that are led
to be slayne?

c None can be
excused, if he
helpe not the
innocent when
he is in danger.

12 If thou saye, Beholde, we knewe not of
it: he that pondereth the heartes, doeth not
he vnderstande it? and he that keepeth thy
soule, knoweth he it not? will not hee also
recompense euery man according to his
workes?

d As honie is
sweete & plea-
sant to y^e taste,
so wisdom is to
the soule.

13 My sonne, eate^d honie, for it is good,

PROVERBS.

and the hony combe, *for it is sweete vnto thy mouth:*

[Or, yewards.

14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, & there shall be an ||end, & thine hope shall not be cut off.

15 Laye no wayte, O wicked man, against the house of the righteous, and spoyle not his resting place.

e He is subie& so many perills: but God deli- uereth him.

16 For a iust man e falleth seuen times, and riseth againe: but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,

18 Least the Lord see it, & it displease him, and he turne his wrath f from him.

f To be aen- ged on thee. Psal. 37. 1. chap. 23. 17.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none ende of plagues to the euill man: * the light of the wicked shall be put out.

Chap. 23. 9.

21 My sonne, feare the Lord, and the King, & meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them g both?

g Meaning, ei- ther of the wic- ked, and sedi- tious, as vers. 29. & 31, or of them that feare not God, nor obey their King.

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good " to haue respect of any person in iudgement.

" Elr. to know the face. Chap. 17. 25. ysa. 5. 23.

24 He that sayth to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall bee pleasure, & vpon them shall come the blessing of goodnes.

26 They shall kisse the lippes of him that answereth

C H A P. XXV.

answereth vpright wordes.

27 Prepare thy worke without, and make ready thy things in the field, ^h and after, builde thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 * Say not, I will doe to him, as he hath done to me, I ⁱ will recompence euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyarde of the man destitute of vnderstanding:

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, & I considered it well: I looked vpon it, and ^k receiued instruction.

33 Yet a litle sleepe, ^l a litle slumber, a litle folding of the hands to sleepe.

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

^b Be sure of ^y meanes howe to compasse ^z before thou take any enterprise in hand.

Chap. 20. 22.

ⁱ He sheweth what is the nature of ^y wicked, to reuenge wrong for wrong.

^k That I might learne by another mans fault.

^l Reade Chap. 6. 10.

C H A P. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the ^a men of Hezekiah King of Iudah ^b copied out.

2 **T**He glory of God is to ^c conceale a thing secret: but the ^d Kings honour is to search out a thing.

3 The heauens in height, and the earth in cause of his iudgements to man. ^d Because the King reueiled worde of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.

^a Whome Hezekiah appointed for this purpose.

^b That is, gathered out of diuers bookes of Salomon.

^c God doeth not reueile the ruleth by the

deepenes,

PROVERBES.

eHe sheweth y
it is too harde
for man to at-
taine to y^e rea-
son of all the
secrete doings
of the king: eue
when he is vp-
right, and doth
his duetie.
f When vice is
remoued from
a King, he is a
meete vessell
for the Lordes
vse.

g It is not
inough that he
be pure him
selfe, but that
he put away
others that be
corrupted.

Luke. 14. 10.
h Least where-
as thou thin-
kest by this
means to haue
an ende of the
matter, it put
thee to farther
trouble.

i In the time
of great heat
when men de-
fire colde.

k Which haue
an outward ap-
pearance, & are
nothing win.

l By not mini-
string occasion
to prouoke
him farther.

m That is, the
heart & is bent
to anger, as Chap. 15. 1.

deepenes, and the Kings heart can no man
search out.

4 Take the f drosse from the siluer, and
there shall proceede a vessell for the finer.

5 Take s away the wicked fro the King, &
his throne shalbe stablished in righteousnes.

6 Boast not thy selfe before the King, and
stand not in the place of great men.

7 * For it is better, that it be sayde vnto
thee, Come vp hither, then thou to be put
lower in the presence of the prince whome
thine eyes haue seene.

8 Goe not forth hastily to strife, least thou
know not what to do in y^e ende thereof, when
thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour,
and discouer not the secret to another,

10 Left he y^e heareth it, put thee to shame,
and thine infamie doe not^e cease.

11 A word spoken in his place, is like apples
of gold with pictures of siluer.

12 He that reproveth the wise, & the obe-
dient eare, is as a golden eare ring and an or-
nament of fine golde.

13 As the i colde of the snow in the time of
haruest, so is a faithfull messenger to them
that send him: for he refresheth the soule of
his masters.

14 A man that boasteth of false liberalitie,
is like k cloudes and winde without raine.

15 A Prince is pacified by staying l of an-
ger, & a soft tongue breaketh the m bones.

16 If thou haue founde honic, eate that is
n sufficient for thee, least thou be ouer full,
and vomit it.

17 Use moderately y^e pleasures of this world.

17 With-

C H A P. XXVI.

17 Withdraw thy foote frō thy neighbours house, lest he be weary of thee, & hate thee.

18 A man that beareth false witnes against his neighbour, *is like* an hammer & a sword, and a sharpe arrowe.

19 Confidence in an vnfaithfull mā in time of trouble, *is like* a broken tooth and a sliding foote.

20 Hee that taketh away the garment in the colde season, *is like* vineger poured vpon nitre, or *like* him that singeth songs to an heauie heart.

21 * If he that hateth thee be hungrie, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay p coles vpon his head, and the Lorde shall recompense thee.

23 As the North winde driueth away the raine, so doeth an angrie countenance the standing tongue.

24 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well, & a corrupt spring.

27 It is not good to eate much homie: * so to search their owne glory *is not* glory.

28 A man that refraineth not his appetite, *is like* a citie which is broken downe, and without walles.

C H A P. XXVI.

As the snowe in the sommer, and as the raine in the haruest *are not meete*, so is

o Which melteth it, and consumeth it.

¶ Or, *alms.*

Rom. 12. 20.

p Thou shalt as it were by force overcome him, in so much that his owne conscience shall moue him to acknowledge thy benefits, and his heart shall be inflamed.

Chap. 21. 9.

Eccles. 5. 22.

q And so is in extreme danger.

PROVERBS.

is honour vnseemely for a foole.

2 As the sparowe by fleeing, & the swalow by flying *escape*, so the curse *that is* causeles, shall not come.

3 Vnto the horse *belongeth* a whippe, to the asse a bridle, and a rod to the fooles backe.

a Consent not vnto him in his doings.

b Reproue him as the matter requireth.

Eccl. 19. 11.

c To wit, of the messenger, whome he sendeth.

d That is, receiue do-
mage thereby.

4 Answer not a foole ^a according to his foolishnes, least thou also be like him.

5 Answer a foole ^b according to his foolishnesse, lest he be wise in his owne ^c conceite.

6 He that sendeth a message by the hand of a foole, *is as* he that cutteth off ^c $\frac{1}{2}$ feete, ^d and drinketh iniquitie.

7 *As* they that lift vp the legges of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* he that giueth glorie to a foole.

e Whereby he both hurteth him selfe and others.

f Meaning, god.

9 *As* a thorne standing ^e vp in the hande of a drunkard, so *is* a parable in the mouth of fooles.

3. *Pr. 2. 21.*

10 ^f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressors.

11 *As a dogge turneth againe to his owne vomit, so a foole turneth to his foolishnesse.

g For the foole will rather be counsell'd the bee: also the foole sinneth of ignorance, and the other of malice.

h Reade Chap. 23. 13.

Chap. 19. 24.

12 Seest thou a man wise in his owne conceit? ^g more hope *is* of a foole then of him.

13 The slouthfull man sayth, ^h A lyon *is* in the way: a lyon *is* in the streetes.

14 *As* the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.

15 * The slouthfull hideth his hande in his bosome, and it grieueth him to put it againe to his mouth.

C H A P. XXVII.

16 The sluggarde is wiser in his owne conceite, then *seuen men* y can render a reason.

17 He that passeth by & meddleth with the strife *that belongeth* not vnto him, is as one that taketh a dogge by the eares.

18 As he that saineth him selfe mad, casteth fire brandes, arrowes and mortall things,

19 So *dealeth* the deceitfull man ¹ with his friend and sayth, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * *As* the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 * The words of a tale bearer are as flatterings, and they go downe into the bowels of the bellie.

23 *As* siluer drosse overlayed vpon a pot-sheerd, so are burning lippes, and ^k an euill heart.

24 He that hateth, wil counterfait with his lippes, but in his heart he layeth vp deceite.

25 Though he speake fauourably, belceue him not: for *there are* ¹ *seuen* abominations in his heart.

26 Hatred may be couered by deceite: but the malice thereof shal be discouered in the ^m congregation.

27 * He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

C H A P. XXVII.

Boast not thy selfe of to ^a morowe: for thou knowest not what a day maye bring

j Which dis-
sembleth him
self to be that
he is not.

Eccles. 28. 10.

(chap. 18. 8.)

k They will
soone breake
out and vtter
them selues.

l Meaning ma-
ny: he vseth the
nōber certaine
for the vncer-
taine.
m In the assem-
bly of y godly.
Eccles. 10. 8.
eccles. 1. 27. 26.

a Delay not
the time, but
take occasion
when it is of-
frec.

bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.

Eccles. 32. 15.

3 * A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

^b For the enuious are obstinate, & cannot be reconciled.

^c They are flattering, and seeme friendfull.

Iob. 6. 8.

4 Anger is cruel, and wrath is raging: but who can stande before ^b enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an euemie are ^c pleasant.

7 * The person that is full, despiseth an honie combe: but vnto the hungrie soule, euery bitter thing is sweete.

8 As a bird that wandereth from her nest, so is a man that wandereth from his owne place.

9 A oymntment and perfume reioyce the heart, so doeth the sweetenesse of a mans friende by hearty counsell.

^d Trust not to any worldly helpe in the day of thy trouble.

10 Thine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers ^d house in the day of thy calamitie: for better is a neighbour *that is neere*, then a brother farre off.

^e Reade chap. 22. 3.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reprocheth me.

Chap. 20. 16.

^f *Ebr. blesteth.*
Hastily and without cause,

12 ^e A prudent man seeth the plague, and hideth him selfe: but the foolishhe go on still, and are punished.

13 * Take his garment that is suretie for a stranger, & a pledge of him for the stranger.

14 He that ^f praiseth his friend with a loude voice, rising early in the morning, it shall be

be counted to him as a curse.

15 * A continuall dropping in the day of raine, and a contentious woman are alike. *Chap. 19. 13. and 21. 9.*

16 He that hideth her, hideth the winde, & she is as the oyle in his right hande, that ytreth it selfe.

17 Yron sharpeneth yron, so doeth a man sharpen the face of his friend. *g One battie mā prouoketh another to anger.*

18 He that keepeth the figge tree, shal eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, h so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eies of mā can neuer be satisfied. *h There is no difference betweene man & man by nature, but onely the grace of God maketh the difference.*

21 * As is the fining pot for siluer, and the fornace for golde, so is euery man according to his dignitie. *Ecclus. 14. 9.*

22 Though thou shouldest bray a foole in a mortar among wheat braied with a pestell: yet will not his foolishnes depart from him. *Chap. 17. 3.*

23 Be diligent to knowe the state of thy flocke, and take heede to the heardes. *i That is, he is either known to be ambitious and glorious, or humble and modest.*

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The haye discouereth it selfe, and the grasle appeareth, and the herbes of the mountaines are gathered. *k This declarereth the great goodnesse of God towards man, & the diligence that he requireth of him for the preservation of his gistes.*

26 The * lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maides.

C H A P. XXVIII.

THe wicked ^a flee when none pursueth: but the righteous are bolde as a lyon. *a Because their own conscience accuseth them.*

2 For

a The state of the common weale is oftentimes changed. **2** For the transgression of the land **b** there are many princes thereof: but by a man of vnderstanding and knowledge **a** realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that *leaueth* no foode.

4 They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set them selues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lorde, vnderstande all things.

Chap. 19. 1.

6 * Better is the poore that walketh in his vprightnes, the he that peruerteth *his* waies, though he be riche.

7 He that keepeth the Lawe, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

c For God will take away the wicked vsurer, and giue his goods to him that shall bestow the well. **d** Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.

8 Hee that increaseth his riches by vsurie and interest, gathereth **e** them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Lawe, euen his praiser shall be **d** abominable.

10 He **f** causeth the righteous to go astray by an euil way, shall fall into his owne pitte, and the vpright shall inherite good things.

11 The riche man is wise in his owne conceite: but the poore that hath vnderstanding, can trie **e** him.

e And iudge that he is not wise.

12 * When righteous men reioyce, *there is* great glorie: but when the wicked come vp, the man **f** is tried.

Chap. 19. 2.
f He is knowne by his doings to be wicked.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercie.

14 Blessed

C H A P. XXVIII.

14 Blessed is the man that ^g feareth alway : but he that hardeneth his heart, shall fall in to euill.

15 As a roaring lyon, and an hungry beare, ^{so is} a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour : but hee that hateth couetousnes, shall prolong *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 Hee that walketh vp rightly, shall be faued : but he that is froward in *his* wayes, shall once fall.

19 *He that tilleth his land, shall be satisfied with bread : but he that followeth the ydle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and * he that maketh haste to be riche, shall not be innocent.

21 To haue respect of persons is not good : for *that* man will transgresse for a peece of bread.

22 A man with a wicked ^l eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

23 He that rebuketh a man, shall find more fauour at the length, then he that flattereth with *his* tongue.

24 He that robbeth his father and mother, and saith, it is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proude heart, stirreth vp strife : but he that trusteth in the Lord, shall be ^m fat.

26 Hee that trusteth in his owne heart, is a foole:

^g Which standeth in awe of God and is afraid to offend him.

^h For he can neuer be satisfied, but euer oppresseth and spoyleth.

ⁱ None shall be able to deliuer him.

Chap. 12. 11.
ecclm. 10. 37.

Chap. 13. 11.
and 20. 21.

^k He wilbe abused for nothing.

^l Meaning him that is covetous.

^m Shall haue all things in abundance.

PROVERBS.

foole: but he that walketh in wisdom, shall be deliuered:

27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.

Chap. 29. 2. 28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

Chap. 28. 17, 28. 2 * When the righteous || are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

Or, are increas-
sed. 3 A man that loueth wisdom, reioyceth his father, * but he that feedeth harlots, wasteth his substance.

Luke 15. 13.

4 A king by iudgemēt mainteyneth his countrey: but a man receyuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steppes.

a He that giueth eare to the flatterer, is in danger, as the bird is before the fowler.

6 In the transgression of an euill man is his snare: but the righteous doeth sing and reioyce.

b He is euer readie to fall into the snare that he layeth for others.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scorneful men bring a citie into a snare: but wise men turne away wrath.

c He can beare no admonition, in what sort soeuer it is spoken.

9 If a wise man cōtend with a foolish man, whether hee be angry or laugh, there is no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his mind: but a wise

wife man keepeth it in till afterward.

12 Of a prince that hearkeneth to lyes, all his seruants are wicked.

13 * The poore and the vsurer meete together, & the Lord lighteneth both their eyes. *Chap. 22. 9.*

14 * A king that iudgeth y poore in trueth, *Chap. 20. 28* his throne shalbe established for euer.

15 The rod and correction giue wisdome: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne and he will giue thee rest, and will giue pleasures to thy soule.

18 ^d Where there is no vision, y people decay: but he that keepeth the Law, is blessed.

19 A ^e seruant will not be chastised with wordes: though he vnderstand, yet he will not || answere.

20 Seest thou a man hastie in his matters? *there is more hope of a foole, then of him.*

21 Hee that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22 * An angrie man stirreth vp strife, and a furious man aboundeth in transgression. *Chap. 15. 18.*

23 * The pride of a man shal bring him low: but the humble in spirit shall enioy glorie.

24 He that is partener with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a ^f snare: but he that trusteth in the Lord, shalbe exalted.

26 Many do seeke y face of the ruler: but euery mans iudgemēt commeth from y Lord.

d Where there are not faithful ministers of the word of God.

e He that is of a seruile and rebellious nature.

|| Or, regarde.

Iob. 22. 29.

f He that seareth man more then God, shall leth into a snare & is destroyed.

g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

PROVERBES.

27 A wicked man is abomination to the iust, and hee that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The word of God is persite. 11 Of the wicked and hypocrites. 15 Of things that are neuer faciate. 18 Of others that are wonderfull.

a Who was an excellent man in vertue and knowledge in the time of Salomon.

b Which were Agurs scholars or students.

c Herein he declareth his great humilitie who would not attribute any wisdom to himselfe, but all vnto God.

d Meaning, to know the secrets of God, as though he would say, None.

Psal. 138.

Deut. 4. 2.

and 12. 32.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.

THE WORDS OF AGUR THE SONNE OF IAKH.

THE prophetic which the man spake vnto Ithiel, *euē* to ^b Ithiel, and Vcal.

2 Surely I am more ^c foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to ^d heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the worlde? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery worde of God is pure: hee is a shield to those, that trust in him.

6 * Put nothing vnto his wordes, least he reprove thee, and thou be found a lyer.

7 Two ^e thinges haue I required of thee: denie me them not before I die.

8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede mee with foode conuenient for me,

9 Least I be full, and denie *thee*, and say, ^f Who is the Lorde? or least I be poore and

scale,

C H A P. XXX.

steale, & take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, & when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceyt, and yet are not washed from their filthines.

13 There is a generation, whose eyes are haucie, and their eye liddes are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eate vp the afflicted out of the earth, & the poore from among men.

15 The horse leache hath two daughters which crye, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is ynough.

16 The graue, and the baren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instruction of his mother, let the rauens i of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a mayde.

20 Such is the way also of an adulterous woman: she cateth and wipeth her mouth, & saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe:

g In accusing him without cause.

h The leache hath two forks in her tongue, which here hee calleth her two daughters, whereby she sucketh the blood: and is neuer faciated: euen so are the concetuous extortioners insatiablen

i Which haunt in the valley for carions.

k She hath her desires, & after counterfeiteth as though she were an honest woman.

P. R O V E R B S.

1 These commonly abuse
state, where-
unto they are
called.

m Which is
married to her
maister after
the death of
her myſtre.

n They con-
taine great do-
ctrine and wiſ-
dome.

o If man be
not able to
compaſſe theſe
common things
by his wiſdom,
we cannot at-
tribute wiſ-
dome to man
but folly.

p Make a ſtay
and continue
not in doing
guill.

a That is, of Sa-
lomons, who was
called Lemuel,
that is, of God,
because God
had ordeined
him to be King
ouer Iſrael.

22 For a ſervant when hee reigneth, and a
foole when he is filled with meate,

23 For y hatefull woman, when ſhe is mar-
ried, and for a handmaide that is m heyre to
her myſtres.

24 Theſe be foure ſmal things in the earth,
yet they are n wiſe, and full of wiſdome:

25 The piſmires a people not ſtrong, yet
prepare they their meate in ſommer:

26 The conies a people not mightie, yet
make they their houſes in the rocke:

27 The graſshopper hath no king, yet goe
they ſooth all by bandes:

28 The ſpider taketh holde o with her
hands, and is in Kings palaces.

29 There be three things that order well
their going: yea, foure are comely in going,

30 A lyon which is ſtrong among beaſtes,
and turneth not at the ſight of any:

31 A luſtic greyhound, and a goate, and a
King againſt whome there is no riſing vp.

32 If thou haſt bene fooliſh in liſting thy
ſelfe vp, and if thou haſt thought wickedly,
lay thine hand p vpon thy mouth:

33 When one churneth milke, he bringeth
forth butter: and he that wringeth his noſe,
cauſeth blood to come out: ſo hee that for-
ceth wrath, bringeth ſooth ſtriſe.

C H A P. XXXI.

a He exhorteth to chaſtitie and iuſtice, 10 And
ſheweth the conditions of a wiſe and warthy
woman,

1 THE WORDES OF KING

a Lemuel: The b prophecie which his mo-
ther taught him.

The doctrine, which his mother Bath ſheba taught him.

2 What

3 **W**Hat my sonne! & what the sonne
of ^e my wombe! and what, O
sonne of my desires!

3 Giue not thy strength vnto women, ^d nor
thy wayes, *which is to destroy Kings.*

4 It is not for Kings, O Lemuel, it is not for
kings to drinke wine, nor for princes ^e strong
drinke,

5 Least hee drinke, and forget the decree,
and change the iudgemēt of all the children
of affliction.

6 Giue ye strong drinke vnto him that is
readie to perish, and wine vnto them that
haue griefe of heart.

7 Let him drinke, that he may forget ^f his
pouertie, & remember his miserie no more.

8 Open thy mouth for the ^g domme in the
cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and
iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman?
for her price ⁱ is farre aboue the pearles.

11 The heart of her husbände trusteth in
her, and he shall haue no neede of ^h spoyle.

12 She will doe him good, and not euill all
the dayes of her life.

13 She seeketh wool and flaxe, and labo-
reth cheerefully with her handes.

14 She is like the shippes of marchants: she
bringeth her foode from a farre.

15 And she riseth, whiles it is yet night: and
giueth ^{||} the portion to her housholde, and
the ⁱ ordinarie to her maydes.

16 She considereth a field, and ^k getteth it:
and with the fruite of her handes she plan-
teth a vineyarde.

^e By this often
repetition of
one thing she
declareth her
motherly affec-
tion.

^d Meaning,
that women
are the destru-
ction of Kings,
if they haunt
them.

^e That is, the
King must not
giue himselfe
to wantonnes
and neglect his
office which is
to execute
iudgement.

^f For wine
doth comfort
the heart, as
Psal. 104. 15.

^g Defend their
cause that are
not able to
helpe them-
selues.

^h He shall not
need to vse a-
ny vnlawfull
meanes to
gaine his li-
uing.

ⁱ Or, *where*, as
Psal. 111. 5.

ⁱ She prepa-
reth their meate
betime.

^k She purcha-
seth it with the
gaines of her
travaille.

PROVERBS.

17 She girdeth her loynes with strength, & strengtheneth her armes.

18 She seeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her handes to the wherue, and her hands handle the spindle.

20 She stretcheth out her hande to the poore, and putteth soorth her handes to the needie.

21 She feareth not the snow for her family: for all her familie is clothed with skarlet.

22 She maketh herselfe carpets: fine linnen and purple is her garment.

23 Her husband is knowne in the gates, when he sitteth with the Elders of the land.

24 She maketh shreetes, and selleth them, and giueth girdels vnto the marchant.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the lawe of grace is in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenes.

28 Her children rise vp, & call her blessed: her husband also shall prayse her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lorde, she shall be praysed.

31 Giue her of the fruite of her handes, and let her owne workes prayse her in the gates,

Or, with double.

1 In the assemblies & places of iudgement.

Or, linnen cloth.

m After that he had spoken of the apparell of the body, he now declareth the apparill of the spirit.

n Her tongue is as a brooke whereby one might learne many good things: for she delighteth to talke of the word of God.

o That is, do her reuerence.

p Confesse her diligent labors and commend her therefore.

q Forasmuch as the most honourable are clad in the apparel that she made,

Eccle-

Ecclesiastes, or the Preacher.

THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deccivable vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the beauenly life, therefore he confuteth their opinions: which set their felicitie, eyther in knowledge, or in pleasures; or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioye his presence: so that all other things must be reiected, saue in as much as they further vs to attayne to this heauenly treasure, which is sure and permaunt, and can not be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but follie and grieve.

THe wordes of the ^a Preacher, the sonne of Dauid king in Ierusalem.

2 ^b Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his ^c tra-

and howe men ought to passe their life in this transitorie worlde.

^b He condemneth the opinions of all men that set felicitie in any thing but in God alone, seeing that in this world all things are as vanitie and nothing. ^c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentatiō in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory.

uaile,

^a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true know-

ledge of God,

ECCLESIASTES.

d One man dyeth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, wind and riuers he sheweth that the greatest labour & longest hath an end, and therefore there can be no felicitie in this worlde.

Eccles. 40. 11.

f The sea which compasseth all the earth, filleth & veynes therof, the which powre out springs and riuers into the sea againe.

g He speaketh of times & seasons, & things done in them, which as they haue bene in times past, so come they to passe againe.

h He proueth yf any coulde haue attained

uaile, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for^d euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The^e winde goeth toward the South, and compasseth toward the North: the winde goeth rounde about, and returneth by his circuites.

7 * All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place, ^f whence they returne, and goe.

8 All things are full of labour: man can not vtter it: the eye is not satisfied with seeing, nor the care filled with hearing.

9 g What is it that hath bene? that that shalbe: and what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neyther shall there be a remembrance of the later that shall be, with them that shall come after.

12 ¶^h I the Preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to searche and finde out wisdom by all thinges that are done vnder the heauen: (this fore trauaile hath God giuen to the sonnes of men,

to felicitie in this world by labour & study, he chiefly should haue obserued it, because he had gifts & aides of God therunto aboue al other.

ito

C H A P. II.

I to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

15 That which is ^kcrooked, can none make streight: and that which faileth, can not be nombred.

16 I thought in mine heart, and sayde, Beholde, I am become great, and excell in wisdom: all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to knowe wisdom & knowledge, ^lmadnes & foolishnes: I knew also that this is a vexation of ^y spirit.

18 For in the multitude of wisdom, ^u much ^mgriefe: and he that increaseth knowledge, increaseth sorowe.

mitted, much lesse remedie them. ^l That is, vaine things, which seru-
ued vnto pleasure, wherein was no commoditie, but griefe and trou-
ble of conscience. ^m Wisdom and knowledge can not be come
by, without great paine of body and minde: for when a man hath at-
tained to the highest, yet is his minde neuer fully content: therefore
in this worlde is no true felicitie.

C H A P. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one ende, touching the bodily death.

I Saide in mine heart, Goe to nowe, I will proue ^a thee with ioye: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

2 I sayd of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart "to giue my selfe ^eation in ease and pleasures. " *Ebr. drawe my flesh to wine.*

ⁱ Man of nature hath a desire to know, and yet is not able to come to ^y perfection of know-
ledge, which is the punishment of sinne, to hu-
ble man, and to teach him to depend onely vpon God.

^k Man is not able by all his diligence to cause things to go other-
wise then they do: neither can he number the fautes that are com-

a Salomon maketh this dis-
course with him selfe, as though he would trie whether there were content-

ECCLESIASTES.

b Albeit I gaue my self to pleasures, yet I thought to keepe wildome and the feare of God in mine heart, and gouerne mine sayres by the same.

"Ebr. do.

"Ebr. Paradise.

c Meaning, of the seruants or slanes, which he had bought: so the children borne in their seruitude, were the masters, as Exodus 21. 4.

d That is, whatsoever me take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudges 5. 30.

Some vnderstand by these wordes, no women but instruments of musicke.

f For all this God did not take his gift of wisdome from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

to wine, & to lead mine heart in ^b wisdome, and to take holde of folly, till I might see where is that goodnes of the children of men, which they " enioye vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great works: I haue built me houses: I haue planted me vineyardes.

5 I haue made me gardens and "orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruants and maydes, and had children borne in the ^c house: also I had great possession of beues and sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings and prouinces: I haue provided mee men fingers and women fingers, and the ^d delites of the sonnes of men, as a woman ^e taken captiue, and women taken captiues.

9 And I was great, and increased aboute al that were before me in Ierusalem: also my wisdome ^f remayned with me.

10 And whatsoever mine eyes desired, I withhelde it not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my ^g portion of all my trauaile.

11 Then I looked on al my works that mine handes had wrought, and on the trauaile that I had laboured to doe: and behold, al is vanitie and vexation of the spirite: and

there

C H A P. II.

there is no profite vnder the sunne.

12 ¶ And I turned to behold ^hwisedome, & madnes and follie: (for who is the man that will come after the King in thinges, which men now haue done?)

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darkenes.

14 *For the wise mans ⁱeies are in his head, but the foole walketh in darkenesse: yet I knowe also that the same ^kcondition falleth to them all.

15 Then I thought in mine heart, It befall-eth vnto mee, as it befall-eth to the foole: Why therefore do I then labour to be more wise? And I sayde in mine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wise, nor of the foole ^lfor euer: for that that now is, in the dayes to come shall all be forgotten. And ^mhowe dyeth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vn- to mee: for all is vanitie, and vexation of the spirit.

18 I hated also al my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.

19 And who knoweth whether he shall be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart ⁿabhorre al the labour, wherein I had trauailed

^h I bethought with my selfe whether it were better to folow wisedom, or mine owne affections and pleasures, which he call-eth madnes.

¶ Or, compare with the King.

Prov. 17.24.
ⁱ He foreseeth things, which ^jfoole can not for lacke of wisedome.

^k For both die and are forgotten, as verse 16, or they both a- like haue prosperitie or ad- uersitie.

^l Meaning, in this worlde.

^m He wondereth that men forget a wise man being dead, as fast as they do a foole

ⁿ That I might seeke the true felicitie which is in God.

ECCLESIASTES.

travailed vnder the sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge and in equitie: yet to a man that hath not trauailed herein, shall he ^o giue his portion: this also is vanitie and a great grieve.

^o Among other griefs, this was not the least to leaue y which he had gotten by great travail, to one y had taken no paine therefore, and whome he knew not whether be were a wise man or a foole.

^p Whē mā hath all laboured, he can get no more the food, and refreshing, yet he confesseth also that this commeth of gods blessing as Chap. 3. 13. ^q Meaning, to pleasures.

22 For what hath man of all his trauaile & griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For al his dayes are sorowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man: but that he eate, and drinke, and ^p delite his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eat, and who could haste to ^q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

ⁱ All things haue their time. 14 The workes of God are persite, and cause vs to feare him.

17 God shall iudge both the iust, and vniust.

^a He speaketh of this diuersitie of time for two causes first to declare that there is nothing in this world perpetual: next to

TO all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

teach vs not to be grieved, if we haue not all things at once according to our desires, neither enjoye them so long as we would wish.

3 A time

CHAP. III.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dancke.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men ^b to humble the thereby.

11 He hath made euery thing beautifull in his time: also he hath set the ^c world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the ende.

12 I know that there is nothing good in the, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commoditie of all his labour. this is the ^d gift of God.

14 I know that whatsoeuer God shall do, it shall be for ^e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is ^f that hath bene? that is now: and that that shall be, hath nowe bene: for God ^g requireth that which is past.

16 And moreouer I haue seene vnder the sunne

b Read Chap.

1.13.

c God hath giuen man a desire & affection to seeke out things of this

world, and to labour therein.

d Read Chap. 1.

24. & these places declare

we should doe all things with

sobriety, & in feare of God,

inasmuch as he giueth not

his giftes to the intent that they shoulde

be abused.

e That is, man shall neuer be

able to let gods worke, but as

he hath determined, so it shall

come to passe.

f God onely causeth that,

which is past, to returne.

ECCLESIASTES.

g Meaning with
God, how soe-
uer man neg-
lect his ducie.
h And made
them pure in
their first crea-
tion.

i Man is not a-
ble by his rea-
son, and iudge-
ment to put dif-
ference between
man and beast,
as touching
those things
whereunto
both are sub-
iect: for the eye
can not iudge
any otherwise
of a man being
dead, then of a
beast, which is
dead: yet by the
worde of God
and faith we
easily know
the diuersitie,
as verse. 21.

k Meaning, that
reason can not
comprehend

that which faith beleaueth herein. 1 By the often repetition of this
sentence, as Chap. 2. 24, and Chap. 3. 12, 22, and Chap. 5. 17, and Chap. 8.
15, he declareth that man by reason can comprehend nothing better
in this life then to vse the gifts of God soberly and comfortably:
for to knowe further is a speciall gift of God reuiled by his Spirit.

CHAP. IIII.

sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euerie worke.

18 I considered in mine heart the state of the children of men that God had purged them: yet to see to, they are in them selues as beastes.

19 For the condition of the children of me, and the condition of beasts are euen as one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All go to one place, & all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascende vwarde, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affayres, because that is his portion. For who shall bring him to see what shall be after him?

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King that is a foole.

SO^a I turned, and considered all the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, and none comforteth them: and lo, the strength ^u of the hand of them that oppress them, and none comforteth them.

2 Wherefore I praysed the ^b dead which now are dead, aboute the liuing, which are yet aliue.

3 And I count him ^c better then them both, which hath not yet bene: for hee hath not seene the euil works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all ^d perfection of workes that this is the enuie of a man against his neighbour: this also ^u is vanitie and vexation of spirit.

5 The foole foldeth his hands, & ^e eateth vp his owne flesh.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, and there ^u is not a second, which hath neither sonne nor brother, yet ^u there none end of all his trauaile, neyther can his eye be satisfied with riches: neyther *doth he thinke*, For whome do I trauaile & defraud my soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 ^f Two are better then one: for they haue better wages for their labour.

10 For if they fal, the one wil lift vp his fellowe: but wo vnto him *that is alone*; for he falleth, & there ^u is not a second to lift him vp.

a He maketh here another discourse with himselfe, concerning the tyrannie of the that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to seele, or see troubles.

d The more perfect that the worke is, the more is it enuied of the wicked.

e For idleness he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others; he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

ECCLESIASTES.

11 Also if two sleepe together, then shall they haue heate: but to one howe shoulde there be heate?

12 And if one ouercome him, two shal stand against him: and a threefold & coarde is not easily broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the prison hee commeth forth to reigne: when as he that is borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the sunne, with the second child, which shal stand vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy foote when thou entrest into the House of God, and be more necre to heare then to giue the sacrifice of foolles: for they know not they do euill.

1 They neuer cease by all meanes to creepe into fauour: but when they obteyne not their greedie desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.

m That is, with what affection thou comest to heare the worde of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neyther faith nor repentance.

C H A P. V.

1 Not to speake lightly, chiefly in Gods matters.

9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

Be

BE not ^a rashe with thy mouth, nor let
thyne heart bee haste to vtter a thing
before God: for God ^u in the heauens,
and thou art on the earth: therefore let thy
wordes be ^b sfewe.

2 For ^{as} a dreame commeth by the multi-
tude of busines: so the voyce of a foole ^u in
the multitude of wordes.

3 *When thou hast vowed a vow to God,
deferre not to paye it: for he deliteth not in
fooles: pay *therefore* that thou hast ^c vowed.

4 It is better that thou shouldest not vow,
then that thou shouldest vowe & not pay it.

5 Suffer not thy mouth to make thy ^d flesh
to sinne: neither say before the ^e Angel, that
this is ignorance: wherefore shal God be an-
grie by thy voyce, and destroy the worke of
thine handes?

6 For in the multitude of dreames, & vani-
ties *are* also many words: but feare thou God

7 If in a countrey thou seest the oppressi-
on of the poore, and the defrauding of iudge-
ment & iustice, be not astonyed at the mat-
ter: for he that is ^f higher then the highest,
regardeth, and *there be* higher then they.

8 And the ^g abundance of the earth is ou-
uer all: the King ^h *also* consisteth by the field
that is tilled.

9 He that loueth siluer, shal not be satisfi-
ed with siluer, and hee that loueth riches,
shal be without the fruite *thereof*: this also is
vanitie.

shoulde be a iust excuse. ^f Meaning, that God will redresse these
things, and therefore we must depend vpon him. ^g The reuenues of
the earth are to be preferred ~~above~~ above all thinges, which appertaine to
this life. ^h Kings & Princes cannot maintaine their estate without
tillage, which thing commendeth the excellencie of tillage.

^a Either in
vowing or in
praying: mea-
ning that we
should vse all
reuerence to
Godwarde.

^b He heareth
thee not for
thy manie
wordes sake or
bitten repetiti-
ons, but consi-
dereth thy
faith and ser-
uent minde.

Dent. 23. 21.

^c He speaketh
of vowes,
which are ap-
prooued by
Gods worde, &
serue to his
glory.

^d Cause not
thy selfe to
sinne by vow-
ing rashly: as
they do which
make a vowe
to liue vnma-
ried, and such
like.

^e That is, be-
fore Gods mes-
senger, when
he shall exa-
mine thy do-
ing: as though
thy ignorance

ECCLESIASTES.

10 When goods encrease, they are increased that eate them : & what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him y^e trauaileth, ⁱis sweete, whether he eate litle or much: but the ⁱfacitic of the riche wil not suffer him to sleepe.

12 There is an euil sicknes *that* I haue seene vnder the sunne: *to wit*, riches ^kreferred to the owners thereof for their euill.

13 And these riches perish by euil trauaile, and he begetteth a sonne, and in his ^lhand *u* nothing.

14 *As he came forth of his mothers belly, he shal returne naked to go as he came, and shal beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euil sicknes *that* in all poyntes as he came, so shall he go, and what profit hath he that he hath trauailed for the ⁿwinde?

16 Also all his dayes he eateth in ⁿdarknes with much griefe, & *in* his sorowe and anger.

17 Beholde then, what I haue seene good, that it is comely to ^oeate, and to drinke, and to take pleasure in all his labour, wherein he trauayleth vnder the sunne, the *whole* number of the daies of his life, which God giueth him: for this is his portion.

18 Also to euery man to whome God hath giuen riches and treasures, and giueth him power to eate thereof, & to take his part, & to enioy his labour: this is the gift of God.

19 Surely he will not much remember the dayes of his ^plife, because God answereth to the ioy of his heart.

i That is, his great abundance of riches, or the surfeiting, which cometh by his great feeding.

k When courteous me heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches.

Iob. 1. 21.

wisd. 7. 6.

1 tim. 6. 7.

m Meaning, in vaine, & without profite.

n In affliction, and griefe of minde.

o Read Chap. 5. 22.

p He will take no great thought for the paines that he hath endured in time past.

C H A P. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

THere is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches & treasures & honour, and he wanteth nothing for his soule of all y^e it desireth: but ^a God giueth him not power to eat thereof, but a strange man shall eate it vp: this is vanitie, and this is an euill sickenes.

3 If a man beget an hundreth children and liue many yeres, & the dayes of his yeres be multiplied, & his soule be not ^b satisfied with good things, & he be not ^c buried, I say that an vntimely fruite is better then he.

4 For ^d he commeth into vanitie, and goeth into darkenes: and his name shalbe couered with darkenes.

5 Also hee hath not scene the sunne, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had liued a thousande yeeres twise tolde, and had scene no good, shal not all go to one place?

7 All the labour of man *is* for his mouth: yet the ^e soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that ^f knoweth how to walke before the liuing?

9 The ^g sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

b If he can neuer haue y^e enough.

c As we see often times, that the conetous man either falleth into crimes that deserue death, or is murdered or drowned, or hangeth himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humanitie.

d Meaning, the vntimely fruite whose life did neither profit or hurt any.

e His desire & affection.

f That knoweth to vse his goods wel in the iudgement of men. **g** To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

ECCLESIASTES.

h Meaning,
God, who will
make him to
feele that he is
mortall.

a There is no
state, wherein
man cā liue to
haue perfit qui-
etnes in this
life.

Job. 14. 3.

psal. 144. 4.

Pro. 22. 1.

b He speaketh
thus after the
iudgement of
the flesh, which
thinketh death
to be the ende
of all euils: or
else, because **y**
this corporal
death is the en-
tring into life
euerlasting.

c Where we
may see **y** hand
of God, and
learne to exa-
mine our liues.

d Which crac-
kle for a while
and profit no-
thing.

e A man **y** is
esteemed wise,
whē he falleth
to oppression,
becommeth
like a beast.

f He noteth
their lightnes
which enter-
prise a thing, &
suddenly leaue
it off againe.

thereof is now named: & it is knowen that
it is man: and he can not striue with him that
is **h** stronger then he.

C H A P. VII.

*Diuers precepts to followe that which is good, and
to auoide the contrary.*

Surely there bee manie thinges that in-
crease vanitie: and what auailleth it man?

2 For who knoweth what is **a** good for
man in the life & in the number of the daies
of **y** life of his vanitie, seeing he maketh **thē**
as **a** shadow? For who can shewe vnto man
what shalbe after him vnder the sunne?

3 *** A good name is better thē a good oint-**
ment, and the day of **b** death, then the daye
that one is borne.

4 It is better to go to the house of **c** mour-
ning, then to go to the house of feasting, be-
cause this is the ende of all men: and the li-
uing shal lay it to his heart.

5 Anger is better then laughter: for by **a**
sad looke the heart is made better.

6 The heart of the wise **is** in the house of
mourning: but the heart of fooles **is** in the
house of mirth.

7 Better it is to heare the rebuke of a wise
man, then that a man should heare the song
of fooles.

8 For like the noyse of the **d** thornes vnder
the pottle, so **is** the laughter of the foole: this
also is vanitie.

9 Surely oppression maketh a wise man
e mad: and the reward destroyeth the heart.

10 The **f** ende of a thing is better then the
beginning thereof, and the patient in spirit is
better then the proude in spirit.

C H A P. VII.

11 Be not thou of an hastie spirit to be angry: for anger resteth in y^e bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire & wisely of this thing.

13 Wisdome is good with an^b inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadowe of wisdom, and in the shadowe of siluer: but the excellencie of the knowledge of wisdom giueth life to the possessers thereof.

15 Behold the worke of God: for who can make * strayght that which hee hath made crooked?

16 In the day of welth be of good comfort, & in the day of afflictioⁿ i consider: God also hath made this cōtrary to that, to the intent that man should finde^k nothing after him.

17 I haue seene al things in the daies of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust^m ouermuch, neyther make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wickedⁿ ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on^o this: but yet withdrawe not thine hande from P that: for he that feareth God, shall come forth of them all.

21 Wisdome shall strengthen the wise man

long whē thou art admonished to come out of the way of wickednes.

o To wit, on these admonitions that goe before. p Consider what desolation and destruction shal come, if thou do not obey them,

p Murre not against God when he sendeth aduersities for mans finnes.

h He answereth to them y^e esteeme not wisdom, except riches be ioyned therewith, shewing that both are y^e gistes of God, but that wisdom is farre more excellent & may be without riches.

Chap. x. 15.

i Consider wherefore God doeth sende it, and what may comfort thee.

k That man should be able to cope troule nothing in his workes.

l Meaning, that cruel tyrants put the godly to death and let the wicked go free.

m Boast not too much of thine owne iustice & wisdom.

n Take not

p Consider what

ECCLESIASTES.

more then ten mightie princes that are in the citie.

1. King. 8. 16.

1. chro. 6. 36.

Pro. 10. 9.

1. Job. 1. 8.

¶ Credit them not, neither care for them.

¶ Or, spoken euill of others.

¶ Meaning wisdom.

22 * Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine ¶ heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast ¶ cursed others.

25 All this haue I prooued by wisdom: I thought I wil be wise, but it went far frō me.

26 It is farre off, what may ¶ it be? and it is a profound deepenes, who can finde it?

27 I haue compassed about, both I & mine heart to know and to inquire and to searche wisdom and reason, & to know the wickednes of follie, and the foolishnes of madnes,

28 And I finde more bitter then death the woman whose heart is ¶ nettes and snares, and her hands, ¶ bandes: he that is good before God, shalbe deliuered from her, but the sinner shalbe taken by her.

29 Beholde, sayth the Preacher, this haue I found, seeking one by one to ¶ finde ¶ count:

30 And yet my soule seeketh, but I finde it not: I haue found one mā of a thousand: but a woman among them all haue I not found.

31 Onely lo, this haue I founde, that God hath made man righteous: but they haue sought many ¶ inuentions.

¶ That is, to come to a conclusion.

¶ And so are cause of their own destruction

C H A P. VIII.

2 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

W Ho is as the wise mā? & who knoweth the interpretation of a thing? the wisdom of a man doeth make his

CHAP. VIII.

his^a face to shine: and the^b strength of his face shall be changed.

2 I *advertisē* thee to take heed to ^γ ^εmouth of the King, and to the worde of the othe of God.

3 ^dHaste not to go forth of his sight: stand not in an euill thing: for he will do whatsoeuer pleaseth him.

4 Where the worde of the King is, *there is* power, and who shall saye vnto him, What doest thou?

5 He that keepeth the commandement, shal know none euil thing, and the heart of the wise shal know the^e time and iudgemēt.

6 For to euery purpose there is a time and iudgement, because the^f miserie of man is great, vpon him.

7 For he knoweth not that which shal be: for who can tell him when it shalbe?

8 Man is not lord ^g ouer the spirite to re- teine the spirite: neither hath he power in the day of death, nor deliuerance in the bat- tell, neither shall wickednes deliuer the pos- sessours thereof.

9 All this haue I seene, & haue giuen mine heart to euery woorke, which is wrought vnder the sunne, *and I sawe* a time that man ruleth ouer man to his owne^h hurt.

10 And likewise I sawe the wicked buried, andⁱ they returned, & they that came from the holy^k place, were yet forgotten in the citie where they had done right: this also is vanitie.

into danger. ^h As commeth oft times to tyrants, and wicked rulers. ⁱ That is, others as wicked as they. ^k They that feared God, and worshipped him according as he had appointed.

^a That is, doth get him fauour & prosperitie.

^b Whereas be- fore hee was proude and ar- rogant, he shall become humble and meeke.

^c That is, that thou obey the King, & keepe the othe that thou hast made for the same cause.

^d Withdrawē not thy selfe lightly frō the obedience of thy prince.

^e That is, when time is to obey and how farre hee shoulde obey.

^f Man of him selfe is misera- ble, and there- fore ought to doe nothing to increase the same, but to work all things by wisdom, and counsell.

^g Man hath no power to saue his owne life, and therefore must not rash- ly cast him self

ECCLESIASTES.

1 Where in-
flice is delaid,
there sinne
reigneth.

11 Because sentence against an euill worke
is not^l executed speedily, therefore *y* heart
of the children of men is fully set in them to
doe euill.

12 Though a sinner doe euill an hundreth
times, and *God* proulongeth *his* daies, yet I
knowe that it shall bee well with them that
feare the Lorde, and doe reuerence before
him.

13 But it shall not be well to the wicked,
neither shall he proulong *his* dayes: *he shall be*
like a shadowe, because he feareth not be-
fore God.

m Which are
punished as
though they
were wicked,
as chap. 7. 17.

14 There is a vanitie, which is done vpon
the earth, that there bee righteous men to
whome it commeth according to the
worke of the wicked: and there be wicked
men to whome it commeth according to
the worke of the iust: I thought also that
this is vanitie.

n Reade chap.
8. 22.

15 And I praised ioye: for there is no
goodnesse to man vnder the sunne, saue
to eate and to drinke and to reioyce: for
this is adioyned to his labour, the dayes of
his life that God hath giuen him vnder the
sunne.

16 When I applied mine heart to knowe
wisdomme, and to beholde the busines that
is done on earth, that neither day nor night
the eyes of man take sleepe,

17 Then I beheld the whole worke of God,
that man can not find out the worke that is
wrought vnder the sunne: for the which mā
laboureth to seeke it, and cannot finde it:
yea, & though the wise man thinke to know
it, he cannot finde it.

C H A P.

CHAP. IX.

- 1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his ende. 16 Wisdom excelleth strenght.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they go to the dead.

4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing knowe that they shall die, but the dead knowe nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

c He noteth the Epicures, and carnall men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of autoritie, and so to die, which is ment by the dogge and lyon.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whome God doth fauour or hate: for hee sendeth them as well to the wicked as to the godly.

b In outward things as riches and pouertie, sicknesse and health, there is no difference betweene the godly and the wicked: but difference is that the godly are assured by faith of Gods fauour and assistance.

ECCLESIASTES.

7. Goe, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now^d accepteth thy workes.

^d They flatter themselves to be in Gods fauour, because they haue all things in abundance.

^e Reioyce, be mery, and spare for no cost. thus speake the wicked belly gods.

^e *Ebr. regard the life.*

(Cap. 9. 18.)

8 At al times let thy garments be ^e white, and let not oyle bee lacking vpon thine head.

9 ^e * Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which *God* hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou labourest vnder the sunne.

10 All that thine hande shall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, and I sawe vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet breade to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and ^e chaunce commeth to them all.

^f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance & fortune, which is done by the providence of God.

^g That is, he doth not foresee what shall come.

12 For neither doeth man know his ^g time, *but* as the fishes, which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and builded fortes against it.

15 And there was founde therein a poore and

C H A P. X.

and wise man, and he deliuered the citie by his wisdom: but none remembred this poore man.

16 Then sayde I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the crie of him that ruleth among fooles.

18 Better is wisdom then weapons of war: but one sinner destroyeth much good.

C H A P. X.

1 The difference of foolishnesse and wisdom.

11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish Kings, and drunken Princes, 17 And of good Kings and Princes.

Dead flies cause to stinke, and putrifie the oyntment of the apoticarie: so doeth a litle folie him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.

5 There is an euil that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the riche set in the lowe place.

7 I haue seene seruantes on horses, and princes

a So that hee doeth all things wel and iustly, whereas the foole doeth the contrary.

b By his doings he bewraith him selfe.

c If thy superior be angrie with thee, bee thou discrete, & not moued.

d Meaning, that it is an euill thing, when they that are in authoritie, faile, & do not their duetie.

e They that are rich in wisdom & vertue.

ECCLESIASTES.

*Psal. 7. 16.
prou 26. 27.
eccles 27. 26.*

princes walking as seruants on the grounde.
8 *He that diggeth a pit, shall fall into it,
and hee that breaketh the hedge, a serpent
shall bite him.

9 He that remoueth stones, shall hurt him
selfe thereby, and he that cutteth wood shall
be in danger thereby.

10 If the yron be blunt, and one hath not
whet the edge, hee must then put to more
strength: but the excellencie to direct a
thing is wisdom.

f Without
wisdome what
foeuer a man
taketh in hand
turneth to his
owne hurt.

11 If the serpent bite, when he is not char-
med: no better is a babler.

12 The wordes of the mouth of a wise man
haue grace: but the lippes of a foole de-
uoure him selfe.

13 The beginning of the wordes of his
mouth is foolishnesse, and the latter ende of
his mouth is wicked madnes.

g The ignorance
and beastlines
of the wicked
is such, y they
know not com-
mon things, &
yet will they
discusse his
matters.

14 For the foole multiplieth wordes, say-
ing, Man knoweth not what shalbe: and who
can tell him what shalbe after him?

h That is, with-
out wisdom
and counsell.

15 The labour of the foolish doeth wearie
him: for hee knoweth not to goe into the
city.

i Are given to
their lusses and
pleasures.

16 Woe to thee, O lande, when thy King is
a childe, and thy princes eate in the mor-
ning.

k Meaning,
when he is no-
ble for vertue
and wisdom,
and with the
giftes of God.

17 Blessed art thou, O lande, when thy
King is the sonne of nobles, and thy prin-
ces eate in time, for strength and not for
drunkennesse.

18 By slouthfulnessse the roofe of the house
goeth to decay, and by the ydlennesse of the
handes the house droppeth through.

19 They prepare bread for laughter, and
wine

CHAP. XI.

wine comforteth the liuing, but filuer answereth to all.

20 Curse not ^y King, no nor in thy thought, neither curse the rich in thy bed chamber: for the ^l soule of the heauen shall cary the voyce, and that which hath wings, shall declare the matter.

^l Thou canst not worke euil so secretly, but it shalbe known.

CHAP. XI.

¹ To be liberall to the poore. ⁴ Not to doubt of Gods providence. ⁸ All worldly prosperitie is but vanitie. ⁹ God will iudge all.

CAST thy bread vpon the ^a waters: for after many dayes thou shalt finde it.

^a That is, be liberall to the poore, & though it seeme to bee as a thing ventred on ^y sea, yet it shall bring thee profite.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

^b As the clouds that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.

3 If the ^b cloudes be full, they will powre forth raine vpon the earth: and if the ^c tree do fall toward the South, or toward the North, in the place that ^y tree falleth, there it shall be.

^c He exhorteth to be liberall, while we liue: for after there is no power.

4 He that obserueth the ^d winde, shall not sowe, & he that regardeth the cloudes, shall not reape.

^d He ^y feareth inconueniēces, when necessity requireth, shall neuer doe his duties.

5 As thou knowest not which is the way of the spirit, nor howe the bones ^e growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

^e He not weary of well doing.

6 In the morning sowe thy seede, and in the euening let not thine hande ^e rest: for thou knowest not whether shall prosper, this or ^f that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and

^f That is, which of thy workes are most agreeable to God.

it

ECCLESIASTES.

it is a good thing to the eyes to see the sunne.

g That is, of affliction and trouble.

h He deriderh them that set their delight in worldly pleasures, as though God would not call them to an account.

i To wit, anger and enuie.

k Meaning carnall lusts wherunto youth is giuen.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of **g** darkenesse, because they are many, all that commeth **u** vanitie.

9 **h** Reioyce, O yong man, in thy youth, & let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but knowe that for all these things, God will bring thee to iudgement.

10 Therefore take away **i** griefe out of thine heart, and cause euill **k** to depart from thy flesh: for childhoode and youth **are** vanitie.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. **7** The soule returneth to God. **11** *Wisdomme is the gift of God, and consisteth in fearing him and keeping his commandments.*

a Before thou come to a continuall miserie: for when the clouds remain after the raine, mans griefe is increased.

b The handes, which keepe the body.

c The legs.

d The teeth.

e The eyes.

f The lippes, or mouth.

Remember nowe thy Creator in the dayes of thy youth, whiles **y** euill dayes come not, nor the yeeres approche, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the **a** cloudes returne after the raine:

3 When the **b** keepers of the house shall tremble, and the **c** strong men shall bowe themselues, and the **d** grinders shall cease, because they are fewe, and they waxe **darke** that **e** looke out by the windowes:

4 And the **f** doores shall be shut without by

by the base founde of the ^s grinding, and he shall rise vp at the voyce of the ^h byrde: and all the ⁱ daughters of singing shalbe abased.

5 Also they shall be afrayde of the ^k hie thing, and feare shalbe in ^l the way, and the almonde tree shall ^m flourish & the ⁿ grasse-hopper shalbe a burden, and concupiscence shalbe driuen away: for man goeth to the house of his age, and the mourners go about in the streete.

6 Whiles the ^o siluer corde is not lengthened, nor the golden ^p ewer broken, nor the ^q pitcher broken at the ^r well, nor ^y ^f wheele broken at the ^t cisterne:

7 And dust returne to the earth as it was, and the ^u spirit returne to God that gaue it.

8 Vanitie of vanities, sayeth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, & searched forth, and prepared many parables.

10 The Preacher sought to finde our pleasant wordes, and an vpriight writing, *even* the wordes of trueth.

11 The wordes of the wise are like goads, and like nayles ^x fastened by the masters of the assemblies, *which* are giuen by one ^y pastour.

marowe of the backe bone and the sinewes. ^p The little skin that conereth the braine, which is in colour like golde. ^q That is, the yernes. ^r Meaning, the liver. ^s Which is the head. ^t That is, the heart, out of the which the head draweth the powers of life. ^u The soule incontinently goeth either to ioye or torment, and sleepe-
peth not as the wicked imagine. ^x Which are well applied by the ministers, whome he calleth masters. ^y That is, by God.

^g When the chawes shall scarce open and not be able to chewe no more.

^h He shal not be able to sleepe.

ⁱ That is, the winde pipes, or the eares shal be deafe & not able to heare singing.

^k To climbe his because of their weaknes, or they stoupe downe, as though they were afraide least any thing should hit them.

^l They shal tremble as they goe, as though they were afraide.

^m Their head shalbe as white as the blossoms of an almond tree.

ⁿ They shalbe able to beare nothing.

^o Meaning, the

^p The little skin that conereth the braine, which is in colour like golde.

^q That is, the yernes. ^r Meaning, the liver. ^s Which is the head. ^t That is, the heart, out of the which the head draweth the powers of life.

ECCLESIASTES.

These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest wisely knowe that wisdom is the true felicitie, and the way therunto is to feare God.

12 And of other thinges besides these, my sonne, take thou heede: for there is none ende in making many² bookes, and much reading is a wearines of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commaundements: for this is the whole *duety* of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

For a song of songs: so called because it is the chiefest of those 1005 which Salomon made as is mentioned, 1 Kings 4-32.

An ^{cc} excellent Song which was Salomons.

THE ARGUMENT.

IN this song, Salomon by most sweet and comfortable allegories and parables describeth the persite loue of Iesue Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which hee hath sanctified and appointed to be his spouse, holy, chaste, & without reprehension. So that here is declared the singular loue of the bridegrome towards the bryde, and his great and excellent benefites wherewith he doth enriche her of his pure bountie and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP.

1 The familiar talke and mysticall communica-
tion of the spiritmall loue betweene Iesus Christ
and his Church. 5 The domestycall enemies
that persecute the Church.



Et^a him kisse me with yⁱ kisses
of his mouth: for thy loue is
better then wine.

2 Because of the bⁱsauiour of
thy good oyntments thy name
is as an oyntment powred out: therefore the
cⁱ virgins loue thee.

3 dⁱ Drawe me: we will runne after thee:
the King hath brought me into his^c cham-
bers: we wil reioyce and be glad in thee: we
wil remember thy loue more then wine: the
righteous do loue thee.

4 I am eⁱ blacke, O daughters of Ierusalem,
but comely, as the frutes of sⁱ Kedar, and as
the hⁱ curtaines of Salomon.

5 Regard ye me not because I am iⁱ black:
for the kⁱ sunne hath looked vpon mee. The
lⁱ sonnes of my mother were angrie against
me: they made me the keeper of the vines:
but I mⁱ kept not mine owne vine.

6 Shewe mee, nⁱ O thou, whom my soule lo-
ueth, where thou feedest, where thou liest at
noone: for why should I be as she yⁱ turneth
aside to the flockes of oⁱ thy companions?

a This is spo-
ken in the per-
son of the
Church, or of
the faithfull
soule, inflamed
with the desire
of Christ whom
she loueth.

b The feeling
of thy great
benefites.

c They that
are pure in
heart and con-
uersation.

d The faithfull
confesse that
they cannot
come to Christ
except they
be drawne.

e Meaning, the
secret ioye that
is not knowne
to the world.

f The Church
confesseth her
spottes & sinne,
but hath confi-
dence in the

fauiour of Christ. g Kedar was Ishmaels sonne, of whome came the
Arabians that dwell in tentes. h Which within were all set with
precious stones and jewels. i Consider not the Church by the
outwards appearance. k The corruption of nature through sinne,
and afflictions. l Mine owne brethren, which should haue most fa-
uoured mee. m She confesseth her owne negligence. n The
spouse feeling her fault. fleeth to her husbande onely for succour.
o Whome thou hast called to the dignitie of pastours, and they sit
loose in their owne dreames in stead of thy doctrine.

SALOMONS SONG.

p Christ speaketh to his Church, bidding them that are ignorant, to go to the pastors: to learne.
q For thy spiritual beautie and excellencie there was no worldly treasure to be compared vnto thee.

r The Church reioyeth that she is admitted to the company of Christ.

f Hee shalbe most deare vnto me.

t Christ accepteth his Church and commendeth her beautie.

u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherdes.

8 I haue compared thee, O my loue, to the troupe of horses in the charrets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We wil make thee borders of gold with studdes of siluer.

11 While the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my brestes.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art faire: beholde, thou art faire: thine eyes are like the doues.

15 My welbeloued, beholde, thou art faire and pleasant: also our bed is greene:

16 The beames of our house are cedars, our rafters are of firre.

C H A P. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the dove, 15 And shee enemies to the foxes.

I Am the rose of the fielde, and the lillie of the valleys.

a Thus Christ preferreth his Church aboue al other things.

2 Like a lillie among the thornes, so is my loue among the daughters.

b The spouse

3 Like the apple tree among the trees of the

testifieth her great desire towards her husband, but her strength layeth her, and therefore she desireth to be comforted, and seeth in

the

C H A P. II.

the forest, so is my welbeloued among the
sonnes of men: vnder his shadowe had I de-
lite, and sate downe: and his fruit was sweete
vnto my mouth.

4 He brought me into the wine celler, and
loue was his banner ouer me.

5 Stay me with flagons, and comfort me
with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his
right hand doeth embrace me.

7 I charge you, O daughters of Ierusa-
lem, by the roes & by the hindes of the field,
that ye stirre not vp, nor waken my loue, vn-
till she please.

8 It is the voyce of my welbeloued: be-
holde, hee commeth leaping by the moun-
taines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong
harte: loe, hee standeth behinde our wall,
looking forth of the windowes, shewing him
selfe through the grates.

10 My welbeloued spake and said vnto me,
Arise, my loue, my faire one, and come thy
way.

11 For behold, winter is past: the raine is
changed, and is gone away.

12 The flowers appeare in the earth: the
time of the singing of birds is come, and the
voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong
figges: and the vines with their small grapes
haue cast a fauour: arise my loue, my fayre
one, and come away.

14 My dowe, that art in the holes of the
rock, in the secret places of the staires, shew
me thy sight, let me heare thy voyce: for

c. Christ char-
geth them
which haue to
do in y Church,
as it were by a
solemne othe, y
they trouble
not the quiet-
nes thereof.

d This is spo-
ken of Christ,
who took vps
him our nature
to come to help
his Church.

e Forasmuch
as his diuinitie
was hid vnder
the cloke of
our flesh.

f So y we can-
not haue full
knowledge of
him in this life.

g That is, sinne
and errour is
driven back by
the comming of
Christ, which is
here described
by the spring
time, when all
things flourish.

h Thou that
art ashamed
of thy sinnes,
come and shew
thy selfe vnto
me.

SALOMONS SONG.

i Suppress the
heretikes
whiles they are
yong, that is,
when they be-
gin to shewe
their malice &
destroy y^e vine
of the Lord.
k The Church
desireth Christ
to be most rea-
dy to helpe her
in all dangers.

a The Church
by night, that
is, in troubles,
seeketh to
Christ, but is
not incontinent-
ly heard.
b Shewing that
although we be
not heard at
the first, yet we
must still conti-
nue in prayer
till we feele
comfort.
c Which de-
clareth, that
we must seeke
vnto all, of
whom we hope
to haue any
succour.
d Read cha. 2. 7.
e This is refer-
red to the
Church of Isra-
el, which was
led by y^e wilder-
nes forty yeres.

thy voyce is sweete, and thy sight comely.
15 Take vs the foxes, the litle foxes, which
destroy the vines: for our vines haue small
grapes.
16 My welbeloued is mine, and I am his: he
feedeth among the lilies,
17 Vntill the day breake, and the shadowes
flee away: returne, my welbeloued, and be
like a k^e roe, or a yong harte vpon the moun-
taines of Bethel.

CHAP. III.

1 The Church desireth to be ioyned inseparably
to Christ her husband. 6 Her deliuerance out
of the wilderness.

I N my bed by a night I sought him that
my soule loued: I sought him, but I found
him not.

2 I will rise therefore now, and go about in
the citie, by the streetes & by the open pla-
ces, and will b^e seeke him that my soule lo-
ueth: I sought him, but I found him not.

3 The c^o watchmen that went about the ci-
tie, founde me: to whome I said, Haue you
seene him, whom my soule loueth?

4 When I had past a litle from them, then
I found him whom my soule loued: I tooke
holde on him and lest him not, till I had
brought him vnto my mothers house into
the chamber of her that conceived me.

5 d^e I charge you, O daughters of Ierusa-
lem, by the roes and by the hinds of the
fielde, that ye stirre not vp, nor waken my
loue vntill she please.

6 Who is she that commeth vp out of the
c^o wilderness like pillars of smoke perfumed
with myrrhe and incense, and with all the
spices

C H A P. IIIL

“spices of the marchant ?

7 Beholde his ^fbed, which is Salomons : threescore strong men *are* round about it, of the valiant men of Israel.

8 They al handle the sword, *and are expert* in warre, euery one *hath* his sworde vpon his thigh for the feare ^gby night.

9 King Salomon made himselfe a || palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, & the pauement thereof of golde ; the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come forth, ye ^hdaughters of Zion, and beholde ^yKing Salomon with the ⁱcrowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnes of his heart.

“By powder.

^f By the bed is meant the Temple, which Salomon made.

^g He alludeth to the watch, which kept the Temple.

Or, charres.

^h Allye, that are of the number of the faithfull.

ⁱ Christ become man was crowned by the loue of God wth the glorious crowne of his diuinitie.

C H A P. IIIL

1 *The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ rewardes her.*

BEhold, thou art ^afaire, my loue: behold, thou art faire : thine eyes *are like* the doues : among thy lockes ^{*}thine heare is like the ^bflocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth *are like* a flocke of sheepe in good order, which go vp from the washing: which euery one bring out twinnes, & none is barren among them.

3 Thy lippes are like a threed of scarlet & thy talke is comely : thy temples *are within* thy locks as a piece of a pomegranate.

^a Because Christ delighteth in his Church, he commendeth all that is in her.

(chap. 6.4.)

^b He hath respect to ^ymultitude of the faithfull, which are many in number.

SALOMONS SONG.

- e.** Wherein are knowledge and zeale, two precious iewels.
- d** Christ promiſeth his Church to call his faithfull from al the corners of the world.
- e** Christ calleth his Church ſiſter in reſpect that he had taken the fleſh of man.
- f** In that he made his Church beautifull and rich, he loued his gifts in her.
- g** Because of thy confeſſion and thankſgiuing.
- h** The Church confeſſeth that all her glory, and beautie commeth of Chriſt, who is the true fountaine of all grace.
- 4 Thy necke is as the tower of Dauid built for defence: a thouſand ſhields hang therein, and all the targates of the ſtrong men.
- 5 Thy two ^e breastes are as two yong roes that are twinnes, feeding among the lilies.
- 6 Vntill the day breake, and the ſhadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incenſe.
- 7 Thou art all faire, my loue, and there is no ſpot in thee.
- 8 ^d Come with me from Lebanon, my ſpouſe, ^{euen} with me from Lebanon, & looke from the top of Amanah, from the top of Shenir and Hermon, from the denues of the lyons and from the mountaines of the leopardes.
- 9 My ^e ſiſter, my ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine ^e eyes, and with a chaine of thy necke.
- 10 My ſiſter, my ſpouſe, how faire is thy loue? how much better is thy loue then wine? and the ſauour of thine oyntments then al ſpices?
- 11 Thy ^g lippes, my ſpouſe, droppe as honie combes: honie and milke are vnder thy tongue, and the ſauour of thy garments is as the ſauour of Lebanon.
- 12 My ſiſter my ſpouſe is as a garden incloſed, as a ſpring ſhut vp, and a fountaine ſealed vp.
- 13 Thy plantes are as an orchard of pomegranates with ſweete fruites, as camphire, ſpikenarde,
- 14 ^{euen} ſpikenarde, & ſaffran, calamus, and cynamom with al y trees of incenſe, myrrhe and aloes, with all the chiefe ſpices.
- 15 ^h O. fountaine of the gardens, O well of liuing

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living waters, and the springs of Lebanon.
 16 Arise, Oⁱ North, and come O South, and
 blowe on my garden that the spices thereof
 may flowe out: let my welbeloued come to
 his garden, and eat his pleasant fruite.

C H A P. V.

- 1 *Christ calleth his Church to the participation
 of all his treasures.* 2 *She heareth his voyce.* 3 *She confesseth her nakednes.* 10 *She praiseth
 Christ her husband.*

I Am come into my ^a garden, my sister, my
 spouse: I gathered my myrrhe w my spice:

I ate mine hony combe with mine hony, I
 dranke my wine w my milke: eat, O friends,
 drinke, & make you mery, O welbeloued.

2 ^b I sleepe, but mine heart waketh, *it is the*
 voyce of my welbeloued that knocketh,
saying, Open vnto me, my sister, my loue, my
 doue, my vndefiled: for mine head is full
 of dewe, and my lockes with the droppes of
 the ^c night.

3 I haue put off my ^d coate, how shall I put
 it on? I haue washed my feet, how shal I de-
 file them?

4 My welbeloued put in his hand by the
 hole of the doore, and "mine heart was affe-
 ctioned toward him.

5 I rose vp to open to my welbeloued, and
 mine hands did droppe downe myrrhe, and
 my ^e fingers pure myrrhe vpon the handels
 of the barre.

6 I opened to my welbeloued: but my wel-
 beloued was gone, and past: mine heart was
 gone when hee did speake: I sought him,

wardshim. ^e The spouse which should be anointed

not finde him if she thinks to anoint him with her good workes,

but

if She desireth
 Christ to com-
 fort her, and to
 powre the gra-
 ces of his Spi-
 rit vpon her,
 which spirit is
 ment by the
 North and
 South winde,

^a The garden
 signifieth the
 kingdome of
 Christ where
 he prepareth
 the banket for
 his elect.

^b The spouse
 saith that she is
 troubled with
 the cares of
 worldly things,
 which is ment
 by sleeping.

^c Declaring the
 long patience
 of the Lord to-
 ward sinners,

^d The spouse
 confesseth her
 nakednes, and
 that of her self
 she hath no-
 thing: or seeing
 that she is once
 made cleane,
 she promiseth
 not to defile
 her selfe again.

*"For my bowels
 were moured to-
 wardshim."*

^e The spouse which should be anointed of Christ, shall

SALOMONS SONG.

but I could not finde him: I called him, but he answered me not.

f These are the false teachers, which wound the conscience with their traditions.

g She asketh of them which are godly (for as much as the law and salu-

tion should come out of Zion and Ierusalem) that they would direct her to Christ.

h Thus say they of Ierusalem.

i She describeth Christ to be of perfect beaurie, and comelines.

k Hearing of the excellencie of Christ, the faithfull desire to knowe howe to finde him.

l Thus say they of Ierusalem.

m Thus say they of Ierusalem.

n Thus say they of Ierusalem.

o Thus say they of Ierusalem.

p Thus say they of Ierusalem.

q Thus say they of Ierusalem.

r Thus say they of Ierusalem.

s Thus say they of Ierusalem.

t Thus say they of Ierusalem.

u Thus say they of Ierusalem.

v Thus say they of Ierusalem.

w Thus say they of Ierusalem.

x Thus say they of Ierusalem.

y Thus say they of Ierusalem.

z Thus say they of Ierusalem.

7 The watchmen that went about the citie, founde me: they smote me & wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 O the sayrest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then other loue, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His head is as fine gold, his lockes curled, and blacke as a rauens.

12 His eies are like doves vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweet flowers, and his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the chrysolite, his bellie like white yuorie couered with saphirs.

15 His legges are as pillars of marble, set vpon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and he is wholly delectable: this is my welbeloued, & this is my loue, O daughters of Ierusalem.

17 O the sayrest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

C H A P.

C H A P. VI.

2 *The Church assureth her selfe of the loue of Christ.* 3 *The praises of the Church.* 8 *She is but one, and vndefiled.*

M^aY welbeloued is gone downe into his garden to the beddes of spices, to feede in ^y gardens, & to gather lilies.

2 I am my welbeloued, & my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautiful, my loue, as^b Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 ^c Turne away thine eyes frō me: for they ouercome me: * thine heare is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth *are* like a flocke of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy lockes as a piece of a pomegranate.

7 There are ^d threescore Queenes and fourescore concubines, and of the damselfs without number.

8 *But* my doue is alone, and my vndefiled, she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her & counted her blessed: *euē* the Queenes and the concubines, and they haue praised her.

9 ^e Who is she ^y looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

10 I went downe to the ^f garden of nuttes, to see ^y fruits of the valley, to see if the vine budded, & if the pomegranates florished.

11 ^g I knewe nothing, my soule set me^h as the

a That is, is cōuertant here in earth among men.

b Which was a faire & strōg ci-ty, 1. King. 14. 17

c This declar-eth the ex-ced-ing loue of Christ towards his Church.

Chap. 1.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or ^y his faith-ful are many in number.

e He sheweth ^y the beginning of the Church was small, but that it grew vp to a great mul-titude.

f He went downe into the Synagogue to see what fruits came of the Law, and the Prophets.

g I founde no-thing but re-bellion,

h I ranne as swift as the no-bles of my peo-ple in their charets.

SALOMONS SONG.

i O ye people
of Ierusalem:
for Ierusalem
was called
Shalem, which
signifieth peace

the charrets of my noble people.
12 Returne, returne, O i Shulamite, returne:
returne that we may beholde thee. What
shall you see in the Shulamite, *but* as the
company of an armie?

CHAP. VII.

1 *The beautie of the Church in all her members.*
10 *She is assured of Christs loue towards her.*

a He descri-
beth the come-
ly beautie of
the Church in
euery part,
which is to be
vnderstand
spiritually.

Howe beautifull are thy ^agoings with
shoes, O princes daughter! the ioynts
of thy thighs *are* like iewels: the work
of the hand of a cunning workeman.

2 Thy nauell *is as* a rounde cup that wan-
teth not licour: thy belly *is as* an heape of
wheat compassed about with lilies:

b Reade Chap.
4-5.

3 ^b Thy two breasts *are* as two yong roes
that are twinnes:

4 Thy necke *is* like a towre of yubrie: thine
eyes *are like* the fish pooles in Heshbon by
the gate of Bath-rabbim: thy nose *is* as the
towre of Lebanon, that looketh towarde
Damascus:

c He delieth
to come neere
thee and to be
in thy cōpany.
For galleries.

5 Thine head vpon thee *is as* skarlet, and
the bush of thine head like purple: the king
is tyed ^c in the || rafters.

6 How faire art thou, & how pleasant art
thou, O *my* loue, in pleasures!

7 This thy stature is like a palme tree, and
thy breasts like clusters.

8 I said, I will go vp into the palme tree, I
will take holde of her boughes: thy breasts
shall now be like the clusters of the vine: &
the sauour of thy nose like apples,

9 And the rouse of thy mouth like good
wine, which goeth straight to my welbe-
loued, and causeth the lippes of the ancient
to

C H A P. VIII.

to speake.

10 ^d I am my welbeloueds, and his desire is toward me.

^d This the sponse speaketh.

11 Come, my welbeloued, let vs goe forth into the fielde: let vs remayne in the villages.

12 Let vs get vp earely to the vines, let vs see if the ^e vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

^e If the people that are called to Christ bring forth any fruite.

13 The mandrakes haue giuen a smel, and in our gates are all sweete things, newe and olde: my welbeloued, I haue kept them for thee.

C H A P. VIII.

2 *The Church wilbe taught by Christ.* 3 *She is upholden by him.* 6 *The vehement loue wherewith Christ loueth her.* 11 *She is the vine that bringeth forth fruite to the spirituall Salomon, which is Iesus Christ.*

O H^a that thou werest as my brother that sucked the breasts of my mother: I would find thee wout, I would kisse thee, then they should not despise || thee.

^a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem. *[Or, me.]*

2 I will leade thee and bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 ^b His left hand shall be vnder mine head, and his right hand shall embrace me.

^b Read Chap. 2. 6.

4 ^c I charge you, O daughters of Ierusalē, that you stirre not vp, nor waken my loue, vntill she please.

^c Reade Chap. 3. 3.

5 (Who is this that commeth vp out of the wildemesse, leaning vpon her welbeloued?)

I raised

SALOMONS SONG.

I raised thee vp vnder an apple tree: there thy mother conceived thee: there she conceived that bare thee.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

6 ^d Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coles thereof are fire coles, & a vehement flame.

e The Iewishe Church speaketh this of the Church of the Gentiles.

7 Much water can not quench loue, neither can the floodes drowne it: If a man shoulde giue all the substance of his house for loue, they would greatly contemne it.

e The Iewishe Church speaketh this of the Church of the Gentiles.

8 ^e We haue a litle sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?

f If she be sure and fast, she is meete for the husband to dwell in.

9 ^f If she be a wall, we will build vpon her a siluer palace: & if she be a doore, we will keepe her in with boards of cedar.

g The Church promisseth fidelitye and constancie.

10 ^g I am a wall & my breestes are as towres: then was I in his eyes as one that findeth peace.

h This is the vineyard of the Lord hired out, Mar. 12. 33.

11 ^h Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand *pieces* of siluer.

i Christ dwelleth in his Church, whose voice the faithful heare.

12 *But* my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand *pieces* of siluer, & two thousand to them that keepe the fruite thereof.

k The Church desireth Christ that if he depart from the, yet that he would halfe so helpe them in their troubles.

13 O thou that dwellest in the ⁱ gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, ^k flee away, and bee like vnto the roe, or to the yong harre vpon the mountaines of spices.

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